

AL-BITÂQÂT

Chapters of the Noble Qur'an Explored in
114 Cards

من القرآن الكريم
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PROF. DR. YASIR BIN ISMAIL RADI



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Published by:

Dakwah Corner Bookstore (M) Sdn. Bhd.
No. 7, Jalan Dato Abdul Aziz, Section 14,
46100 Petaling Jaya, Selangor Darul Ehsan,
MALAYSIA
T: +603-7956 4664

1st Published:
2023

ISBN:
978-629-7545-01-1

Typesetting:
Penerbit Begawan

Title:
Al-Bitâqât

Director:
Farid Ullah Ahmed
Hussain

Printed by:
Fussian Advertising Sdn. Bhd.

Author:
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Cover Design:
Norashikin Yussof

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Distributors:

Darussalam Australia

Australia
Tel: +61 2 9740 7188

Salaam Media International

Singapore
Tel: +65 6396 4121

Darusalam Publishers USA

Tel: +1 860 224 2400

Darussalam Books (London Central

Mosque) UK
Tel: +44 2077231234

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Idea of the Book



This is a practical program to complement the recitation and memorization of the Noble Qur'an. For optimal benefit, the reciter (*Qari*) or memorizer (*Hafiz*) of the Qur'an should proceed to memorize the next chapter only after he has memorized the **Qur'anic Introductory Card (QIC)** of the chapter.

VISION	To raise an illustrious generation that combines both rote and reflective memorization (<i>Tadabbur</i>) of the Noble Qur'an.
MISSION	To reinforce understanding and reflection before the memorization and recall of the Qur'an.
GENERAL OBJECTIVE	To sharpen the zeal for understanding and reflection on the Glorious Qur'an
TARGET GROUP	<ul style="list-style-type: none">• Qur'an memorization circles, Muslim associations and schools.• Every reciter or memorizer of the Noble Qur'an and student of its interpretation.



Introduction



All praise is due to Allah ﷻ and peace and blessings be upon His trustworthy Messenger, his household, companions, and those who follow his path till the Day of Judgement.

The practical approach with which the Companions ﷺ learnt the Glorious Qur'an from the Messenger of Allah ﷺ was a combination of both memorization and practice. In other words, they would combine memorization of the verses with reflection through the implementation of instructions contained in the meaning of the verses. In fact, they use to prefer action over memorization.

Abdullah ibn Umar ﷺ said: "Indeed, we lived in a period when one of us was given faith before (he learnt) the Qur'an, and when verses or a chapter of the Qur'an was revealed to the Prophet ﷺ, he learns the permissible and prohibited rulings (halal and haram) from it, and the commands and forbiddance of it. And it is improper to abstain from such matters, as you people are learning the Qur'an today. Then, indeed, I have seen people today, one of them is given the Qur'an before faith, so he reads it from the beginning to the end neither knowing the commands nor the forbiddances in it. Hence, he does not know what he needs to abide by in it and he disperses it like bad dates."¹

¹ Commentary on Ambiguous Narrations by At-Tahawy. The narration is authenticated by Shuaib al-Arnaut (4/85).



Introduction

Malik ibn Dinar also said: “You will meet a man who does not (make) mistake (in reading) a letter (i.e., he is a master of recitation of the Qur’an) but all his actions are full of mistakes!” (In other words, he does not work with the guidance of the Qur’an—may Allah ﷻ save us from such behavior).²

Allah ﷻ says: “(This is) a book (the Qur’an) which we have sent down to you, full of blessings that they may ponder over its verses, and that men of understanding may remember [Surah Sad, 38:29].” In line with the command to ponder on the Glorious Qur’an and in emulation of the approach of the Companions, there is a need to compose this brief methodical text, introducing the chapters of the Glorious Qur’an. I called it *Qur’anic Introductory Card (QIC)* or *AL-BITÂQÂT*.

This is an introductory program which prepares a memorizer, reciter, and student of the Glorious Qur’an in a methodical manner. It encourages the combination of memorization with meditation as against the traditional rote memorization which is the focus of Qur’an memorization programs in most Islamic countries. In the traditional approach, a student may have memorized the entire Qur’an or part of it but does not know even the meaning of the name of the chapters he has memorized let alone knowing the reason for its name, its general objective, its authentic virtues and reason for its revelation.

The Advantages of Memorizing the QIC

- It complements all Qur’an memorization program as it provides beneficial introduction to memorizing the chapters.
- It suits all levels of memorization—beginner, intermediate and expert.

If Allah wills, this book will be followed by another which will be its commentary and it will be titled: Commentary on the QIC.

Finally, after gratitude to Allah, I wish to express appreciation to all

² *Hilyat Auliyyaa wa Tabaqat al-Asfiyaa* by Asbahany (2/383)



those who played a part in the process of producing this book. I am especially grateful to brother Muhammad Ashazili, broadcaster of the Prophetic Tradition Channel, who produced the audio of the QIC with his melodious voice. May Allah ﷻ increase him in virtue and honor.

Also, I thank my son, Al-Hafiz Anas bin Yasir for his beautiful recitation of the Qur'anic verses, may Allah ﷻ count him among the people attached to the Qur'an.

I specially want to thank the Endowment Studio located in al-Madinah al-Munawwarah, for their service to the Qur'an and the Sunnah. I also appreciate the effort of brother Sayyid Mustapha, the audio engineer who managed the production of the audio. I appreciate everyone whose suggestions, correction and advice have proven invaluable for this work. This is the work of a mortal which cannot be without defect or error however hard the writer may have exerted himself. Imam Al-Muzani, the student of Imam of Shafi'i, was right when he said, "I read the book of Ar-Risalah to Imam Shafi'i eighty times, each time he would find an error. So, Imam Shafi'i said: "Allah ﷻ has refused that any book be perfect except His Book."³

I ask for Your mercy O my Lord. This is the effort of a deficient. Whatever is correct therein is from Your bounties to me and from Your guidance and generosity. Wherever I have erred or forgot, it is from me and Shaytan for which I seek Allah ﷻ's forgiveness and I repent to Him. May Allah ﷻ's blessings be upon our Prophet, Muhammad ﷺ, each time he is mentioned by those who mention him and each time the negligent forgets to mention him.⁴ All praises are due to Allah ﷻ by Whose favor righteous deeds are completed.

³ Ad-Durar al-Mukhtar wa Hashiyat Ibn Abidin (Radul Mukhtar), (1/27).

⁴ This form of salah upon the Prophet was mentioned by Imam Shafi'i (may Allah ﷻ have mercy on him) in the introduction of his book: Ar-Risala (1/16).



Introduction

I ask Allah ﷻ to accept this work sincerely for His sake and to make it beneficial to all Muslims all over the world. May it be an enduring charity from which both the teacher and student will benefit in their life and after their death.

Sincerely,
Prof. Dr. Yasir bin Ismail Radi
Dhul Hijjah 1441H/July, 2020



Sample of the Qur'anic Introductory Card (QIC)



QIC ---
Surah -----

1	Number of its verses:
2	Meaning of its name:
3	Reason for its name:
4	Its other names:
5	Its general objectives:
6	Reason for its revelation:
7	Its virtues:
8	Its Relationships: (a)- Relationship between the beginning of a chapter and its end; (b)- Relationship between a chapter and the one before it.



Content and Methodology



- There are eight components in each chapter of the **QIC** or **Al-Bitâqât**. They are arranged chronologically, written in brief but clear sentences and simple style for easy memorization.
- Diacritical marks have been added to the texts of the **QIC** or **Al-Bitâqât** to aid correct reading.
- Ahadith of the Prophet ﷺ and narrations have been briefly referenced and authenticated with such expressions as: “Authentic hadith” or “hadith *hasan*” and “reported by so and so.” Only ahadith in Bukhari and Muslim have been mentioned without commenting on their authenticity. In-text referencing of the hadith has been added after each hadith so that they can be memorized along with the text.
- All sources are listed in the reference index and arranged according to the eight components listed in each the **QIC** or **Al-Bitâqât**.
- As for the unified eight components in each the **QIC** or **Al-Bitâqât**, my methodology in writing is as follows:
 - 1- **Number of its verses:** The number of the verses in a chapter is mentioned along with its order according to the Mushaf Madani. Benefit of this component:
 - It helps the reciter to recall each chapter along with number of its verses.
 - It helps the reciter to identify the groups of chapters and differentiate them by their lengths.



- 2- **Meaning of its name:** The lexical meaning of the name of the chapter is mentioned along with a brief explanation of its contextual meaning.
Benefit of this component:
 - It helps the student in combining memorization with interpretation of the chapter.
 - It helps the reciter in reflecting on what he is reciting and memorizing.

- 3- **Reason for its name:** The *sabab* (reason) why a chapter is given its name is mentioned to help the reciter identify the relationship between the chapter name and its general theme.
Benefit of this component:
 - It helps the reciter to ponder on the miracle of the Glorious Qur'an through its various names.
 - It strengthens the memory of the reciter through his ability to connect subject matters of the chapter to its name.

- 4- **Its names:** The main name with which a chapter is known is mentioned as recorded in the Mushafs, followed by other names of the chapter. Not more than three names are mentioned for brevity.
Benefit of this component:
 - It helps the reciter to appreciate the greatness of Qur'anic chapters because multiplicity of names is an indication of honor.
 - The reciter will be able to refute those who cast doubts over the multiplicity of names of Qur'anic chapters.

- 5- **Its general objective:** The general subject matter of the chapter is identified along with other sub themes and objectives. The themes and objective that are most connected to the name of the chapter is mentioned briefly so it can be memorized.



Benefit of this component:

- The reciter will realize that every chapter has a general subject matter.
- The reciter will be equipped to identify the relationship between the name of a chapter, its general subject matter and other remaining topics that he will come across.

6- Reason for its revelation: Two issues are mentioned under it:

- a- Is it a Makki or Madani chapter? If a chapter or most of it is Makki or Madani, for ease of memorization, the expression: “This is a Makki chapter” or “This is a Madani chapter” is added.
- b- Reason for the revelation of the chapter. The following is the approach used:
 - Only what is authentic and affirmed to be the reason for the revelation of the chapter as a whole or what is established as the reason for revelation of the beginning of the chapter. As for what is authentic of the reason for revelation of some of the verses in the chapter, this has been skipped because of its multiplicity and length in most cases.
 - In each chapter, the following comments are added to clarify the status of the narrations on the reason for revelation :
 - No reason for revelation of the chapter as a whole is transmitted but some of its verses have authentic reason for revelation.
 - There is no authentic narration on the reason for revelation of the chapter or some of its verses (this means that its narrations are adjudged to be weak)
 - No reason for revelation of the chapter as a whole or some of its verses is mentioned (this means that scholars did not mention any narration in this regard whether authentic or weak).



Benefit of this component:

- It will help the reciter/student in the exegesis (*Tafsir*) and understanding of the chapter.

7- **Its Virtues:** By this, what is meant is the specific virtue of the chapter. The following approach is used:

- a- Only authentic narration concerning specific virtue of the chapter is mentioned.
- b- Only the reference point in the hadith is mentioned for ease of memorization.
- c- Where there are multiple narrations on the virtues of a chapter, only the most authentic and popular is mentioned.
- d- Weak narrations that strengthen one another have been avoided due to scholarly disagreement on its acceptability, a discussion of which would be inappropriate for this kind of work.
- e- Virtues of some verses within a chapter such as those of *Ayat al-Qursi*, last verses of Surah Al-Baqarah have been skipped for brevity.
- f- For every chapter of the Qur'an which has no authentic narrated virtue, the following comment is added: "No authentic narration on the virtues of the chapter."

Benefit of this component:

- To reassure the student with the outcome of research on the authentic virtues of chapters of the Qur'an.
- To encourage the student to limit himself to virtues of chapters of the Qur'an that are authentic and avoid inauthentic ones even if they are popular.

8- **Its Relationship:**

This implies the relationship between beginning and end of a specific chapter and the connection between a chapter and the previous one. This is part of the miracles of the Glorious Qur'an. What is meant by the beginning and end of a chapter in most cases are the first and last five verses of the chapter. Similarly, what



Content and Methodology

is meant by beginning of a chapter and the end of a previous one in most cases is in reference to verses mentioned after the first five verses and verses mentioned before the last five verses at the conclusion of the previous chapter.

Benefit of this Component:

- It enables the reciter/student to memorize the order of the chapters and connect them to one another in terms of their subject matter.
- It encourages the reciter/student to ponder on the book of Allah ﷻ and marvel at the miracle of its eloquence.

Subject Matters of the Chapters

The initial approach was to include the subject matter of every chapter and their categorization but this was dropped for brevity and ease of memorization. May Allah ﷻ ease and guide us to every good. All praises are due to Allah ﷻ, Lord of creation.



Steps to Using the QIC Memorization Program



(From Al-Fatihah to An-Nas)⁵

- The student will memorize the **QIC** or **Al-Bitâqât** of a chapter he intends to memorize before commencing his memorization of the chapter. It is also recommended that he listens to its audio to perfect his memorization.
- It is preferable to memorize the chapter in the form of pieces of subject matters based on the subject matters of the verses except the short chapters which have one subject matter.⁶
- The student should not move to the next chapter until he has memorized the **QIC** or **Al-Bitâqât** of the chapter until he completes memorizing the whole Qur'an.
- The student should be tested on his memorization of the **QIC** or **Al-Bitâqât** just as he is tested on his memorization of the Qur'an chapters. With this, the student would have combined memorization of the Qur'an and an introduction to its understanding.

⁵ Among the challenges of the **QIC** or **Al-Bitâqât** program is the opposite order in the memorization of Quranic chapters as is the situation in most Quran memorization schools today. In other words, the student memorizes from surah An-Nas to surah An-Naba but this can be corrected through guidance of the teacher and also during revision of the memorization.

⁶ *Mushaf at-Tafsir al-Maudu'i or at-Tafsir al-Maudu'i*, published by Daar Hiraah in the Kingdom of Bahrain, and Daar al-Fajr al-Isami in Damascus and Beirut. The nature of this Mushaf is that the bottom of its pages has many colors according to the subject matter of the verses and its pieces. Likewise, there are many similar publications and they are beneficial and useful in this area.



Steps to Using the QIC Memorization Program

Note: Consideration is to be given to the age group of the student in learning and memorization. For a younger student in the early stage, information on numbers (1, 2, 5) are enough for him even if it is in meaning. Then, he will move to the next stage to memorize the remaining numbers or whatever the teacher deems appropriate for the level of the student and his assimilation.




Preamble



Division of the Mushaf

The division of the Mushaf passed through two historical stages:

The first stage: Division of the **Companions** .

They divided the Mushaf by the chapters into seven parts as follows:

- 1- Three (3) chapters: Al-Baqarah, 'Ali 'Imrân, and An-Nisâ'.
- 2- Five (5) chapters: Al-Mâ'idah, Al-'An'âm, Al-'A'râf, Al-'Anfâl and At-Tawbah.
- 3- Seven (7) chapters: Yûnus, Hûd, Yûsuf, Ar-Ra'd, 'Ibrâhîm, Al-Ĥijr, and An-Nahl.
- 4- Nine (9) chapters: Al-'Isrâ', Al-Kahf, Maryam, Tâ' Hâ', Al-'Anbiyâ', Al-Ĥajj, Al-Mu'minûn, An-Nûr, Al-Furqân.
- 5- Eleven (11) chapters: Ash-Shu'arâ', An-Naml, Al-Qaşaş, Al-'Ankabût, Ar-Rûm, Luqmân, As-Sajdah, Al-'Aĥzâb, Sabâ, Fâtîr, Yâ' Sîn.
- 6- Thirteen (13) chapters: Aş-Şaffât, Şâd, Az-Zumar, Ghafir, Fuşşilat, Ash-Shûrâ, Az-Zukhruf, Ad-Dukhân, Al-Jâthiyah, Al-'Aĥqâf, Muĥammad, Al-Fath, Al-Ĥujurât.
- 7- *Mufasssal*: According to the most authentic opinion,⁷ it starts

⁷ This is authenticated by Az-Zurkashi in al-Burhan (2/246), and Ibn Kathir in exegesis of surah (Qaf) (4/235). Their evidence for this is that when you count the chapters from Al-Baqarah to Al-Hujurat it is 48 chapters and the next chapter is (Qaf). They did not used to count Al-Fatihah because of its shortness and its repeated recitation. I want to say that: in fact, the wording of the hadith



Preamble

from Surah Qāf to Surah An-Nās. The evidence for this categorization is the popular hadith of Aus ibn Huzaifa رضي الله عنه in which he said: “We said: ‘What made you stay away from us O Messenger of Allah ﷺ?’ He said: ‘A part of the Qur’an occurred to me so I wanted to finish it before I come out.’” Aws said, “So I asked the Companions of the Messenger of Allah ﷺ in the morning: ‘How do you divide the Qur’an?’ They said: ‘We divide it in three chapters, five chapters, seven chapters, nine chapters, eleven chapters, thirteen chapters, and the mufassal from Qāf till the end.’”⁸

The second stage: Division of the **Tabi’un** رضي الله عنه.

They divided the Qur’an into thirty (30) parts based on the counting of the letters.⁹ Each part (*juz*’) is divided into *hizb*, and every *hizb* divide into a quarter (*rub*’). This is the division in most mushafs today.

Grouping of the Chapters of the Qur’an

- 1- The Seven Lengthy Chapters: These are so called because of the number of their verses. The first of them is Al-Baqarah and the last is Al-’Anfal and At-Tawbah together, while some say Yūnus.¹⁰
- 2- The Chapter of Hundreds (*Mi’in* Surahs): They are the next after the seven lengthy ones. They are so called because each of

of Aus ibn Huzaifa رضي الله عنه which will be mentioned later in the Musnad of Ahmad clearly states this: “**Al-Mufassal is from Qaf till the end of the Qur’an**” and this is strong evidence for this authentication.

⁸ Reported by Ahmad (16166), Abu Dawud (1393), Albani graded it as *da’if* (weak) in *Sahih wa Daif Sunan Abi Dawud* (1/2), al-Arnaut also graded it as weak in his investigation of Musnad Imam Ahmad (26/89). I want to say that even though the chain of the hadith is weak, its meaning is authentic, and it is popular among the scholars and they cite it as evidence in the matter of division of the Quran. See my research titled: Evaluation Studies on Matters Concerning Division of the Glorious Quran, *Tibyan Journal for Quranic Studies*, 27th edition, 1438H (p. 14)

⁹ See: my aforementioned research (p. 16).

¹⁰ *Al-Burhan of az-Zurkashi* (2/244), and *Husnul Madad of al-Ja’bary* (pg 290).



the chapters has more than one hundred verses or close to that.¹¹ Examples are Yūnus (100 verses), Hūd (123 verses), Yūsuf (111 verses), Al-Ḥijr (99 verses) and others.¹²

- 3- The Repeated Chapters: The number of their verses is less than one hundred. They are so called because they are repeated more than the lengthy chapters and the chapters of hundred.¹³ They include, Al-Ḥajj (78 verses), An-Nūr (64 verses), Al-Furqān (77 verses), then chapters from an-Naml (93 verses) to Al-Ḥujurāt (18 verses).
- 4- The Mufassal Chapters: They are so called because its chapters are frequently separated with *Basmalah*.¹⁴ They start from Surah Qāf to Surah An-Nās.

These four groups are categorized according to their length. It is narrated in the hadith of Wathila ibn al-Asqa' ﷺ who said: "The Prophet ﷺ said: 'I have been given instead of the Torah, the seven long Surahs—the Saba'a 'Tiwaal; and I have been given instead of the Zabur, the Mi'in Surahs; and instead of the Injil of Isa ﷺ, the Mathani Surahs; and I have been privileged with the Mufassal Surahs.'"¹⁵

The Mufassal have been categorized into three by scholars:¹⁶

- Long Mufassal: From Qāf to Al-Mursalāt.
- Moderate Mufassal: From An-Nabā to Al-Layl.
- Short Mufassal: From Aḍ-Ḍuḥā to An-Nās.¹⁷

¹¹ *Al-Burhan of az-Zurkashi* (2/244).

¹² *Husnul Madad of al-Jābari* (p. 291).

¹³ *Manabil al-irfan by az-Zurqani* (1/352).

¹⁴ *Manabil al-irfan by az-Zurqani*.

¹⁵ Reported by Ahmad, it was graded as *hasan* by Shuaib al-Arna'ut in Takhrij al-Musnad number (16982). It was also narrated by at-Tayalisi in his Musnad number (1105), and at-Tahawi in commentary of Mushkil al-Athaar number (1379), and it was authenticated by Albani in Sahihu al-Jami' number (1059)

¹⁶ There is difference of opinion among scholars on its delineation. For further information see: *Tarikh al-Qur'an al-Karim by Muhammad Tahir al-Kurdi al-Khatat* (p. 63).

¹⁷ *Dictionary of Quranic Terms*, by F. Abdurrahim (p. 16).



Preamble

- 5- Chapters of “Alif-Lam-Mim”: These are the chapters that open with Alif-Lam-Ra and Alif-Lam-Mim-Ra. There are six (6) chapters under this category according to the order of the Qur’an and they are: Yūnus, Hūd, Yūsuf, Ar-Ra‘d, ‘Ibrāhīm, and Al-Ḥijr.
- 6- Chapters of “Ha-Mim”: They are called *Al-Hawamim*, which means the chapters that open with Ha-Mim. They are seven (7) chapters in number according to the order of the Qur’an: Al-Ghafir, Ash-Shūrā, Al-Zukhruf, Ad-Dukhān, Al-Jāthiyah, and Al-‘Aḥqāf.
- 7- Chapters of Glorification: They are the chapters that begin with “Glory” and “Glorify.” They are seven (7) chapters: Al-‘Isrā’, Al-Ḥadīd, Al-Ḥašhr, Saf, Al-Jumu‘ah, At-Taghābun, and Al-‘A‘lā.

These three categories are mentioned in the hadith of Abdullah ibn Amr رضي الله عنه wherein he said: “A man came to the Messenger of Allah ﷺ and said: ‘Teach me to recite, O Messenger of Allah.’ The Prophet said, ‘**Recite three chapters which begin with Alif-Lam-Ra.**’ The man said, ‘I am very old. It will be difficult on my heart and rough on my tongue.’ The Prophet said, ‘**Recite three chapters which begin with Ha-Mim.**’ The man said as he did before. The Prophet said, ‘**Recite three chapters which begin with the glory of Allah...**’”¹⁸



¹⁸ Reported by Abu Dawud number (1399), it was graded *hasan* by al-Arna'ut in his investigation of Sunan Abi Dawud (2/546). It was also narrated by Ibn Hibban in his Sahih, number (6188) without the glorifiers, and also Imam Ahmad in his Musnad number (6575), graded *has* by Ahmad Shakir in his investigation of al-Musnad (6/147).





QIC 1: Surah Al-Fatihah

Number of its verses	Seven (7).
Meaning of its name	Al-Fatihah in Arabic means “The Opening,” i.e., the opening of anything.
Reason for its name	It is so named because it occurs at the beginning of the Mushaf and it is recited at the beginning of the <i>salawat</i> (prayers).
Its names	It is popularly known as Al-Fatihah (The Opening). It is also called <i>Umm Al-Kitab</i> (Mother of the Book), <i>Sab'ah Mathani</i> (Seven Repeatedly Recited Verses), and <i>Alhamdu</i> (The Praise).
Its general objective	To affirm the unity of Allah ﷻ, to incite His glorification with praises, and worshiping and supplicating to Him.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the whole chapter or for some of its verses.



Its Virtues:

(a)	It is the Greatest Chapter in the Qur'an: The Prophet said to a man: "Shall I not inform you of the greatest chapter in the Qur'an? It is 'All Praises be to Allah ﷻ, Lord of the World'" (Reported by Bukhari).
(b)	It is Light: An Angel said to the Prophet: "Rejoice with two lights given to you. Such lights were not given to any Prophet before you. These (lights) are Surah Al-Fatihah and the concluding verse of Surah Al-Baqarah. You will never recite a word from them without being given the blessings it contains." (Reported by Muslim).
(c)	It is a Cure: The Prophet ﷺ said to the Companion who recited Al-Fatihah as incantation/remedy (<i>ruqyah</i>): "How did you come to know that it can be used as incantation?" (Reported by Bukhari).

Its Relationship:

The first verse to the fifth verse (1-5) contains praises to Allah ﷻ. The sixth and the seventh verses (6-7) contain supplication for guidance and steadfastness. They also contain an incitement to trusting Allah ﷻ, loving Him by repeating the recitation of the chapter in the *salawat* (prayers).

Relationship between Surah Al-Fatihah and other chapters of the Qur'an after it: Al-Fatihah is considered a brief introduction to the foundations of the detailed subject matters of the subsequent chapters.





QIC 2: Surah Al-Baqarah

Number of its verses	Two hundred and eighty-six (286).
Meaning of its name	Al-Baqarah in Arabic means “The Cow” which is one of the animals of grazing livestock which are camel, cow, and sheep.
Reason for its name	It is the only chapter in the Qur’an where the story of the cow of the Children of Israel is mentioned and this name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Al-Baqarah (the Cow) and it is nicknamed “Hump of the Qur’an,” “Canopy of the Qur’an,” and “the Bright one.”
Its general objective	Incitement to fulfilling the commandment of Allah ﷻ and total obedience to Him.
Reason for its revelation	It is a Madani chapter. There is no reason for revelation for the whole chapter. However, some of its verses have authentic reasons for revelation.



Its Virtues:

(a)	It banishes Satan: The Prophet ﷺ said: “Verily, Satan does not enter the house in which Surah Al-Baqarah is recited” (Reported by Muslim).
(b)	It is a treatment for magic, evil eye, and envy: The Prophet ﷺ said: “The Magicians cannot confront it” (Reported by Muslim).
(c)	It confers amazing blessing on its reciter: The Prophet ﷺ said: “Read Al-Baqarah, for using it produces blessing and abandoning it produces regret” (Reported by Muslim).
(d)	It is among the seven chapters about which the Prophet ﷺ said: “Whoever knows the first seven (chapters) of the Qur’an is a scholar” (Reported by Ahmad).

Its Relationship:

(a) **Relationship between beginning of Surah Al-Baqarah and its end:** Both discuss some of the attributes of the pious ones. Allah ﷻ says at the opening of the chapter: “Those who believe in the unseen ...” and at the concluding part, He says: “The Messenger (Muhammad) believes in what has been sent down to him from his lord, and (so do) the believers ...”

(b) **Relationship between Surah Al-Baqarah and the chapter before it (Al-Fatihah):** When the servant said at the end of Surah Al-Fatihah: “Guide us to the right path” (Verse 6) it is said to him at the beginning of Surah Al-Baqarah: “This is the book (the Qur’an) whereof there is no doubt, a guidance to those who are pious” (Verse 2). That is, this is your request and it contains all you need.





QIC 3: Surah Ali-'Imran

Number of its verses	Two Hundred (200).
Meaning of its name	'Imran is a righteous man among the Children of Israel and those intended by the Household of 'Imran: Isa, his mother, Maryam and Yahya (peace be upon them).
Reason for its name	This is due to the mention of the story of the household of 'Imran in it. This name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Ali-'Imran (Household of 'Imran). It is also known as "The Treasure," "The Immunity" and it is also named "The Bright One."
Its general objective	Explaining the proofs and evidences of the unity of Allah ﷻ, rulings of Jihad (striving in the course of Allah ﷻ), and refuting the ambiguities of the Christians.
Reason for its revelation	It is a Madani chapter. No reason is transmitted for revelation of the chapter as a whole. However, some of its verses have authentic reasons for their revelation.



Its Virtues:

(a)	It will plead for those who recite it on the Day of Judgment. The Prophet ﷺ said: “Recite the two bright ones; Al-Baqarah and Ali-Imran, for on the Day of Resurrection they will come as two clouds or two shades or two flocks of birds in ranks, pleading for those who recite them” (Reported by Muslim).
(b)	It is among the seven chapters about which the Prophet ﷺ said: “Whoever knows the first seven (chapters) of the Qur’an is a scholar” (Reported by Ahmad).

Its Relationship:

(a) **Relationship between the beginning of Surah Ali-Imran its end:** It discusses the divine Books and directs attention to them. Allah ﷻ says at the opening of the chapter: “It is He who has sent down the book to you with truth ...”, and He says at the concluding part: “And what was revealed to you and what was revealed to them ...”

(b) **Relationship between Ali-Imran and the chapter before it (Al-Baqarah):** There is a reference to the supplication of the believers at the end of Al-Baqarah and at the beginning of Ali-Imran.





QIC 4: Surah An-Nisa

Number of its verses	One hundred and seventy-six (176).
Meaning of its name	An-Nisa in Arabic means “The Women.”
Reason for its name	It contains numerous rulings concerning women as well as family and social matters.
Its names	It is commonly known as “The Women.” It is also known as “The Greater Women” or “The Longer Women.”
Its general objective	Organizing the internal affairs and external relations of the Muslim society.
Reason for its revelation	It is a Madani chapter and no reason is transmitted for its revelation as a whole. However, some of its verses have authentic reasons for their revelation.



Its Virtues:

It is among the seven chapters about which the Prophet ﷺ said: “Whoever knows the first seven of the Qur’an is a scholar” (Reported by Ahmad).

Its Relationship:

(a) Relationship between the beginning of An-Nisa and its end:

Discussion of the rulings on inheritance. Allah ﷻ says at its opening: “There is a share for men from what was left by parents and those close relatives ...” and He ﷻ says at the concluding part: “They ask you for a legal verdict. Say: Allah gives you the ruling concerning Al-Kalalah (those who leave neither descendants nor ascendants as heirs) ...”

(b) Relationship between An-Nisa and the chapter before it

(Ali-’Imran): Ali-’Imran ends with a command to fear Allah ﷻ. Allah ﷻ says: “And fear Allah that you may succeed” (Verse 200) and An-Nisa also begins with a command to fear Allah. Allah ﷻ says: “O Mankind! Fear your Lord ...” (Verse 1).





QIC 5: Surah Al-Ma'idah

Number of its verses	One hundred and twenty (120).
Meaning of its name	Al-Ma'idah in Arabic means "The Dining Table." It can also refer to the food itself.
Reason for its name	It is the only chapter in the Qur'an wherein occurs the story of how the disciples asked Isa ﷺ to ask his Lord to send down a table spread with food from heaven. This name also indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as "The Dining Table." It is also known as the chapter of "Contracts," "The Savior," and "The Rabbis."
Its general objective	Acceptance and submission to the Shari'ah rulings decreed by Allah ﷻ in the chapter.
Reason for its revelation	It is a Madani chapter. No reason is transmitted for its revelation as a whole. However, some of its verses have authentic reasons for their revelation.



Its Virtues:

<p>(a)</p>	<p>It is revealed in a unique way because of its importance. Abdullah ibn Umar <small>رضي الله عنه</small> narrated that: “Surah Al-Ma'idah was revealed to the Prophet <small>ﷺ</small> while he was riding on his camel, it could not withstand it so he alighted from it” (Reported by Ahmad).</p>
<p>(b)</p>	<p>It is among the seven chapters about which the Prophet <small>ﷺ</small> said: “Whoever knows the first seven of the Qur'an is a scholar” (Reported by Ahmad).</p>

Its Relationship:

(a) **Relationship between the beginning Surah Al-Ma'idah and its end:** Discussion of the importance of being truthful in fulfilling contracts and its reward. Allah ﷻ says at the opening of the chapter: “O you who believe fulfill all contracts ...” and He says at the concluding part: “This is a day on which the truthful will benefit from their truth ...”

(b) **Relationship between Surah Al-Ma'idah and the Surah before it (An-Nisa):** Surah An-Nisa ends with rulings on inheritance while Surah Al-Ma'idah begins with rulings on contracts, which are two from the rulings concerning social relationships in Islam.





QIC 6: Surah Al-An'am

Number of its verses	One hundred and sixty-five (165).
Meaning of its name	Al-An'am in Arabic refers to any animal with hoof, and these are camels, cows, and sheep.
Reason for its name	It is the only chapter with detailed rulings on cattle.
Its names	It has no other name than Al-An'am.
Its general objective	Establishing unity of Allah ﷻ, affirming the prophethood (of Muhammad), and the resurrection.
Reason for its revelation	It is a Makki Surah. No reason is transmitted for its revelation as a whole. However, some of its verses have authentic reasons for their revelation.



Its Virtues:

It is among the seven chapters about which the Prophet ﷺ said: “Whoever knows the first seven of the Qur’an is a scholar” (Reported by Ahmad).

Its Relationship:

(a) **Relationship between the beginning of the chapter and its end:** Discussion on how the unbelievers equate the worship of other than Allah ﷻ with the worship of Allah ﷻ. Allah ﷻ says at the opening of the chapter: “Those who disbelieve equate others with their Lord” (Verse 1) and He says at the concluding part: “And they equate others with their Lord” (Verse 150).

(b) **Relationship between Surah Al-An'am and the chapter before it (Al-Maidah):** Discussion on the dominion of Allah ﷻ. Al-Ma'idah ends with the saying of Allah ﷻ: “To Allah belongs the dominion of the heavens and the earth and all that is therein, and He is able to do all things” (Verse 120) while Surah Al-An'am begins with the saying of Allah ﷻ: “All praises are due to Allah, who created the heavens and the earth ...” (Verse 1)





QIC 7: Surah Al-A'raf

Number of its verses	Two hundred and six (206).
Meaning of its name	Al-A'raf in Arabic means "Elevation" or "The Heights." What this refers to is an enclosure between Paradise and Hell wherein those whose good and evil deeds are equal will be detained.
Reason for its name	It is the only chapter in the Qur'an that mentions the Companions of the Elevation.
Its names	It is popularly known as "The Elevation." It is also known as "The Appointed Place," and "The Covenant."
Its general objective	Explaining the divine tradition concerning the conflict between truth and falsehood.
Reason for its revelation	It is a Makki Surah. No reason is transmitted for its revelation as a whole but some of its verses have authentic reasons for their revelation.



Its Virtues:

It is among the seven chapters about which the Prophet ﷺ said: “Whoever knows the first seven of the Qur’an is a scholar” (Reported by Ahmad).

Its Relationships:

(a) **Relationship between the beginning of Surah Al-A'raf and its end:** Reference to the Qur’an as a reminder and a mercy. Allah ﷻ says at the opening of the chapter: “This is a book (the Qur’an) sent down unto you (Muhammad), so let not your breast be narrow therefrom, that you warn thereby, and a reminder unto the believers” (Verse 2) and He says at the concluding part: “So when the Qur’an is recited listen to it and be silent that you may receive mercy” (Verse 204).

(b) **Relationship between Surah Al-A'raf and the Surah before it (Al-An'am):** Allah ﷻ says at the end of Al-An'am: “He is the One Who has made you generations coming after generations, replacing each other on the earth ...” (Verse 165) and He says at the beginning of Al-A'raf: “And surely we gave you authority on the earth ...” (Verse 10).





QIC 8: Surah Al-Anfal

Number of its verses	Seventy-five (75).
Meaning of its name	Al-Anfal in Arabic is the plural of <i>An-Nafl</i> which means the spoils of the battle (of Badr).
Reason for its name	It is revealed concerning the battle of Badr and it mentions the distribution of its spoils.
Its names	It is popularly known as “The Spoils” (Al-Anfal). It is also known as “Badr” and “Jihad.”
Its general objective	Description of the rulings on striving in the cause of Allah ﷻ (<i>jihad</i>) and means of attaining victory and consolidation.
Reason for its revelation	It is a Madani surah. Sa'd ibn Abi Waqqas ﷺ narrated that: “Four verses were revealed concerning me ...” He mentioned that he took a sword from the spoils of Badr and requested it from the Messenger of Allah repeatedly but the Prophet ﷺ kept saying to him: “Drop it where you took it from.” Hence, this verse was revealed: “They ask you concerning the spoils, say the spoils are for Allah ﷻ, the Messenger ...” (Reported by Muslim).



Its Virtues:

It is among the seven chapters about which the Prophet ﷺ said: “Whoever knows the first seven of the Qur’an is a scholar” (Reported by Ahmad).

Its Relationships:

(a) **Relationship between beginning of Surah Al-Anfal and its end:** A discussion on the attributes of the believers. Allah ﷻ says at the opening of the chapter: “Those are the true believers ...” (Verse 4) and He says at the concluding part: “Those are the true believers ...” (Verse 74).

(b) **Relationship between Surah Al-Anfal and the chapter before it (Al-A’raf):** Allah ﷻ says at the end of Surah Al-A’raf: “When the Qur’an is recited listen and be silent so that you may receive mercy.” (Verse 204), then He explains the impact of this listening at the beginning of Al-Anfal when He says: “The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His verses (this Qur’an) are recited unto them, they increase their faith ...” (Verse 2).





QIC 9: Surah At-Tawbah

Number of its verses	One hundred and twenty-nine (129).
Meaning of its name	At-Tawbah in Arabic means “The Repentance.” It is the acknowledgement of sin, regret for it, and determination not to return to it.
Reason for its name	It is because it contains an invitation to the polytheist to repent to Allah ﷻ and believe in Him. This is why basmalah does not occur at its beginning unlike the other chapters. It also mentions Allah’s acceptance of the repentance of the true believers (i.e. the Companions that lagged behind from the battle of Tabuk).
Its names	It is popularly known as “The Repentance” (At-Tawbah). It is also known as “The Dissociation,” “The Exposer,” and “The Punishment.”
Its general objective	It explains the conditions of the polytheist and hypocrites and clarifies their rulings. It also explains the attributes of true believers.
Reason for its revelation	It is a Madani chapter and no reason is transmitted for its revelation as a whole. However, some of its verses have authentic reason for revelation.



Its Virtues:

(a)	It is among the seven chapters about which the Prophet ﷺ said: “Whoever knows the first seven (chapters) of the Qur’an is a scholar” (Reported by Ahmad).
(b)	Umar ibn Al-Khattab ؓ said: “Learn Surah Baraa’ (the dissociation), and teach your women Surah An-Nur (the Light)” (Sunan Said ibn Mansur).

Its Relationship:

(a) **Relationship between beginning of Surah At-Tawbah and its end:** Description of the aversion of the polytheist. Allah ﷻ says at the opening of the chapter: “But if you turn away, then know that you cannot escape Allah ﷻ ...” (Verse 3) and He says at the concluding part: “If they turn away, say Allah ﷻ is sufficient for me ...” (Verse 129).

(b) **Relationship between Surah At-Tawbah and the chapter before it (Al-Anfal):** Towards the end of Surah Al-Anfal, Allah ﷻ mentions the treachery of the polytheist against Allah ﷻ and His Messenger ﷺ. He said: “But if they intend to betray you (O Muhammad), they have already betrayed Allah before ...” (Verse 71). Then, He begins Surah At-Tawbah by declaring a dissociation from them: “[This is a declaration of] dissociation from Allah and His Messenger, to those with whom you had made a treaty among the polytheists” (Verse 1).





QIC 10: Surah Yunus

Number of its verses	One hundred and nine (109).
Meaning of its name	It refers to (Prophet) Yunus ibn Matta, from the town of Ninawai in Iraq. He was nicknamed “Companion of the Fish” or “Companion of the Whale.”
Reason for its name	It is the only chapter that discusses the story of the people of Yunus ﷺ and how they believed before Allah’s punishment descended upon them.
Its names	The chapter has no other name than Surah Yunus.
Its general objective	It explains the responsibility of the Prophets, the stance of their people regarding them and it confirms the destruction that came upon them.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the chapter as a whole or for some of its verses.



Its Virtues:

It is among the chapters that begin with “Alif-Lam-Ra.” It is narrated in a long hadith that a man came to the Messenger of Allah and said: “Teach me to recite O Messenger of Allah.” So, the Prophet ﷺ said: “Read three of the chapters of Alif-Lam-Ra” (Authentic hadith, Reported by Abu Dawud).

Its Relationship:

(a) Relationship between beginning of Surah Yunus and its end:

Affirming the perfection of the Glorious Qur’an and Allah ﷻ’s attribute of wisdom. Allah ﷻ says at the opening of the chapter: “Alif-Lam-Ra- these are the verses of the wise book” (Verse 1), and He says at the concluding part: “And He is the best of Judges” (Verse 109).

(b) Relationship between Surah Yunus and the chapter before it (At-Tawbah):

Allah ﷻ concludes Surah At-Tawbah with a criticism of the disbelievers for turning away from the revelation: “If they turn way say Allah is sufficient for me, there is no deity worthy of worship but Him...” (Verse 129), and He explains the reason for their turning away at the beginning of Surah Yunus. He says: “Is it a wonder for mankind that We have sent Our inspiration to man from among themselves ...” (Verse 2).





QIC 11: Surah Hud

Number of its verses	One hundred and twenty-three (123).
Meaning of its name	The name refers to a Prophet of Allah ﷺ named Hud ibn Shalih. His lineage is traced to Sam ibn Nuh. Allah ﷻ sent him to the people of 'Ad in the place of the curved sand-hills in the town of Yemen.
Reason for its name	The story of Hud ﷺ is narrated in detail in the chapter more than any other chapter of the Qur'an.
Its names	It has no other name than Surah Hud
Its general objective	Description of the responsibility of the Messengers in establishing the creed of oneness of Allah ﷻ (Tawhid), resurrection, and clarification of the position of their people concerning them.
Reason for its revelation	It is a Madani chapter. No reason is transmitted for its revelation as a whole. However, some of its verses have authentic reason for revelation.



Its Virtues:

(a)	It contains severe admonition regarding the punishment and terror of the Day of Judgment. Ibn Abbas <small>رضي الله عنه</small> said: “Abu Bakr <small>رضي الله عنه</small> said: ‘O Messenger of Allah you have grown grey hair.’ He said: ‘Hud, Al-Waqi’ah, Al-Mursalat, Amma Yatasalun, and Idha-sh-Shamsu Kuwwirat made me grown grey hair.’” (Authentic hadith reported by at-Tirmidhi).
(b)	It is one of the chapters of “Alif-Lam-Ra.” It is narrated in a lengthy hadith that a man came to the Prophet <small>ﷺ</small> and said: “Teach me to recite O Messenger of Allah.” The Prophet <small>ﷺ</small> said: “Recite three among the chapters of Alif-Lam-Ra.” (Authentic hadith reported by Abu Dawud).

Its Relationship:

(a) Relationship between the beginning of Surah Hud and its end:

Both contain references to the name of Allah ﷻ, Al-Khabir (The Well-Acquainted) and its implication. Allah ﷻ says at the opening of the chapter: “...from One Who is All-Wise and Well-Acquainted.” (Verse 1) and He says at the concluding part: “And your Lord is not negligent of what you do.” (Verse 123).

(b) Relationship between Surah Hud and the chapter before it (Yunus):

Surah Yunus ends with the Name of Allah ﷻ, The All-Wise. Allah ﷻ says: “... and He is the best of Judges,” (Verse 109) while Surah Hud also begins with the name of Allah ﷻ, The All-Wise. Allah ﷻ says: “...from One who is All-Wise and Well-Acquainted.” (Verse 1).





QIC 12: Surah Yusuf

Number of its verses	One hundred and eleven (111).
Meaning of its name	It refers to a Prophet of Allah ﷺ who is named Yusuf ibn Yaqub ibn Ishaq ibn Ibrahim (peace be upon them). He is the son of three Prophets and he is described as the honorable, son of the honorable, son of the honorable, son of the honorable.
Reason for its name	The entire chapter is about the story of Yusuf ﷺ, hence it is named after him.
Its names	It has no other name than Surah Yusuf.
Its general objective	Narration of the complete story of Yusuf to serve as a lesson for callers (<i>du'at</i>) to Allah ﷻ.
Reason for its revelation	It is a Makki chapter. Sa'd ibn Abi Waqqas ؓ said: "The Qur'an was revealed to the Messenger of Allah so he recited it to them for a period. Then they said, 'O Messenger of Allah, why not tell us a story' and Allah ﷻ revealed: "Alif-Lam-Ra, these are verses of a clear book" (Authentic hadith reported by Ibn Hiban).



Its Virtues:

It is among the chapters of “Alif-Lam-Ra.” It is narrated in a lengthy hadith that a man came to the Prophet ﷺ and said: “Teach me to recite O Messenger of Allah.” The Prophet ﷺ said: “Recite three among the chapters of Alif-Lam-Ra” (Authentic hadith reported by Abu Dawud).

Its Relationship:

(a) Relationship between the beginning of the chapter and its end:

It connects the story of Yusuf to the purpose for telling it. Allah ﷻ says at the opening: “We relate to you the best of stories...” (Verse 3) and He says at the concluding part: “Indeed there is lesson in their story for people of understanding.” (Verse 111)

(b) Relationship between Surah Yusuf and the chapter before it (Hud): Allah ﷻ addresses the Prophet ﷺ at the end of Surah Hud saying: “And all that we relate you of the news of the Messengers is in order that We may make strong and firm your heart thereby...” (Verse 120) and among what was used to make his heart strong is the story of Yusuf. Allah ﷻ said: “We relate to you the best of stories...” (Verse 3).





QIC 13: Surah Ar-Ra'd

Number of its verses	Forty-three (43).
Meaning of its name	Ar-Ra'd in Arabic means "The Thunder."
Reason for its name	It is the only chapter in the Qur'an where the glorification of the thunder is mentioned.
Its names	The chapter has no other name than Ar-Ra'd.
Its general objective	It explains numerous proofs of the of Allah's ability, His unity and worship.
Reason for its revelation	It is a Madani chapter. No reason has been transmitted for the revelation of the chapter as a whole. However, some of its verses have authentic reason for their revelation.



Its virtue:

It is among the chapters of “Alif-Lam-Ra.” In a lengthy hadith, a man came to the Prophet ﷺ and said: “Teach me to recite oh Messenger of Allah. The Prophet ﷺ said: “Recite three among the chapters of Alif-Lam-Ra.” (Authentic hadith reported by Abu Dawud).

Its Relationships:

(a) **Relationship between the beginning of Surah Ar-Ra'd and its end:** Allah refers to the Glorious Qur'an at the opening of the chapter: “These are the verses of the book...” (Verse 1), and He recommends possessing its knowledge at the concluding part: “And those who have knowledge of the scripture...” (Verse 43).

(b) **Relationship between Surah Ar-Ra'd and the chapter before it (Yusuf):** Allah ﷻ says about the Qur'an at the end of Surah Yusuf: “It is not a forged statement ...” and He chastises those who turn away from it at the beginning of Surah Ar-Ra'd: “Alif-Lam-Ra, these are the verses of the book (the Qur'an), and that which has been revealed to you (Muhammad) from your Lord is the truth, but most men believe not.” (Verse 1).





QIC 14: Surah Ibrahim

Number of its verses	Fifty-two (52).
Meaning of its name	Ibrahim ؑ is the father of Prophets. His lineage extends to Sam ibn Nuh, and he is among the Messengers of Strong Will.
Reason for its name	It is the only chapter where the supplications of Prophet Ibrahim ؑ are mentioned in seven verses without mentioning his story.
Its names	It has no other name than Surah Ibrahim
Its general objective	Illustration of good and evil through the story of the Messengers of Allah.
Reason for its revelation	It is a Makki chapter. No authentic narration is reported on the reason for revelation neither for the chapter as a whole nor for some of its verses.



Its Virtues:

It is among the chapters of “Alif-Lam-Ra.” In a lengthy hadith, a man came to the Prophet ﷺ and said: “Teach me to recite oh Messenger of Allah. The Prophet ﷺ said: “Recite three among the chapters of Alif-Lam-Ra.” (Authentic hadith reported by Abu Dawud).

Its Relationships:

(a) **Relationship between the beginning of Surah Ibrahim and its end:** Both the beginning and end of the chapter define what the Messenger ﷺ is required to do with the Qur’an. Allah ﷻ says at the opening of the chapter: “Alif-Lam-Ra, (this is) a book which we have revealed unto you (Muhammad) in order that you might lead mankind out of darkness to light ...” (Verse 1), and He says at the concluding part: “This (Qur’an) is a message for mankind, in order that they may be warned thereby ...” (Verse 52).

(b) **Relationship between Surah Ibrahim and the chapter before it (Ar-Ra’d):** There is a reference to Allah’s revelation that is common to both. Allah says at the end of Surah Ar-Ra’d: “And those who have knowledge of the scripture...” (Verse 43) while at the beginning of Surah Ibrahim, He says: “Alif-Lam-Ra, (this is) a book which we have revealed unto you (Muhammad) ...” (Verse 1).





QIC 15: Surah Al-Hijr

Number of its verses	Ninety-nine (99).
Meaning of its name	Al-Hijr in Arabic means “The Rocky Tract.” It refers to a valley inhabited by the people of Thamud (the people of Prophet Salih ﷺ).
Reason for its name	It is the only chapter of the Qur’an in which the word Al-Hijr occurs.
Its names	The chapter has no other name but Surah Al-Hijr.
Its general objective	To explain the dire consequence of disbelief in the favors of Allah ﷻ, the foremost of which is the sending of Messengers ﷺ.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the entire chapter or for some of its verses.



Its Virtues:

It is among the chapters of “Alif-Lam-Ra.” In a lengthy hadith, a man came to the Prophet ﷺ and said: “Teach me to recite oh Messenger of Allah. The Prophet ﷺ said: “Recite three among the chapters of Alif-Lam-Ra.” (Authentic hadith reported by Abu Dawud).

Its Relationships:

(a) **Relationship between the beginning of Surah Al-Hijr and its end:** Both ends mentioning the disbelievers’ false allegation of madness against the Prophet and how he was required to react to such allegations. Allah ﷻ says at the opening of the chapter: “And they say: “O you (Muhammad) to whom the Dhikr (the Qur’an) has been sent down! Verily, you are a mad man.” (Verse 6), and He says at the concluding part: “Indeed, We know that your breast is straitened at what they say. So, glorify the praises of your Lord and be of those who prostrate themselves (to Him).” (Verse 97-98).

(b) **Relationship between Surah Al-Hijr and the chapter before it (Ibrahim):** Allah ﷻ ends Surah Ibrahim with the saying: “This (Qur’an) is a message for mankind, in order that they may be warned thereby ...” (Verse 52), and at the beginning of Al-Hijr, He identifies the Qur’an a means to accomplish that warning: “Alif-Lam-Ra, these are the verses of the book, and a plain Qur’an.” (Verse 1).





QIC 16: Surah An-Nahl

Number of its verses	One hundred and twenty-eight (128).
Meaning of its name	An-Nahl in Arabic means “The Bee.” Its singular form is <i>An-Nahlah</i> which lexically applies to both masculine and feminine.
Reason for its name	It is the only chapter in which the word An-Nahl is mentioned. This name equally indicates the general objective of the chapter as well as its subject matter.
Its names	It is well-known as “The Bee” but it is also known as “The Blessings.”
Its general objective	To remind man of the many favors of Allah ﷻ, and the obligation of showing gratitude and to warn him against ingratitude to the One Who bestows favor.
Reason for its revelation	It is a Makki chapter. No particular reason is adduced for the revelation of the chapter as a whole. However, some of its verses have authentic reason for their revelation.



Its Virtue:

There is no authentic hadith or specific narration on the virtue of the chapter other than that it is one of the *Mi'in* Surahs (Chapters of Hundred Verses).

Its Relationships:

(a) **Relationship between the beginning of Surah An-Nahl and its end:** A recommendation to piety and a promise that Allah is with the pious ones. Allah ﷻ says at the opening of the chapter: “Warn mankind that none has the right to be worshipped but I, so fear Me.” (Verse 2), and He says at the concluding part: “Allah is with those who are pious, and those who do good.” (Verse 128).

(b) **Relationship between Surah An-Nahl and the chapter before it (Al-Hijr):** Surah Al-Hijr ends with an instruction to the Prophet ﷺ to persist in worship till his death. Allah ﷻ says: “And worship your lord until certainty (death) comes to you,” (Verse 99) and An-Nahl begins with a reiteration that whatever Allah ﷻ has decreed will come to pass and a warning not to hasten it. Allah ﷻ says: “The event ordained by Allah will come to pass, so seek not to hasten it, and Exalted be He above all that they associate as partners with Him” (Verse 1).





QIC 17: Surah Al-Isra

Number of its verses	One hundred and eleven (111).
Meaning of its name	Al-Isra in Arabic means “The Night Journey.” It refers to the night journey which the Prophet ﷺ undertook in body and soul with Angel Jibril, on an animal called <i>al-Buraq</i> , from the Mosque of Haram in Makkah to al-Aqsa Mosque in Palestine.
Reason for its name	It is the only chapter where the miracle of the Prophet’s night journey is mentioned. This name also indicates the general objective of the chapter and its subject matter.
Its names	It is popularly known as “The Night Journey” and its other names include “Children of Israel” and “Glorification.”
Its general objective	Description of the personality of the Prophet ﷺ, his virtue and message, and how the disbelievers demonstrated aversion towards his Prophethood.
Reason for its revelation	It is a Makki chapter. Though some of its verses have authentic reason for revelation, no reason is transmitted for the revelation of the chapter as a whole.



Its Virtues:

(a)	It is recommended to recite it before sleep: Aisha <small>رضي الله عنها</small> said: “The Prophet <small>ﷺ</small> does not sleep on his bed until he has recited (Surah) Bani-Israel and Az-Zumar” (Authentic hadith narrated by at-Tirmidhi).
(b)	It is among the first set of chapters to be revealed: Ibn Mas’ud <small>رضي الله عنه</small> said concerning (Surah) Bani-Israel, Al-Kahf, Maryam, Ta Ha, and Al-Anbiya: “They are among my first earnings and my old property.” (Reported by Al-Bukhari).
(c)	A man came to the Prophet <small>ﷺ</small> and said: “Teach me to recite O Messenger of Allah.’ The Prophet <small>ﷺ</small> said: “Recite three among the Glorifiers” (Authentic hadith, reported by Abu Dawud).

Its Relationships:

- (a) **Relationship between the beginning of Surah Al-Isra and its end:** Glorification of Allah ﷻ is common to both. Allah ﷻ says at the opening of the chapter: “**Glorified be Allah Who took His slave ...**”, (Verse 1) and He says at its concluding part: “**And say: All the Praises and thanks be to Allah, Who has not begotten a son...**” (Verse 111).
- (b) **Relationship between Surah Al-Isra and the chapter before it (An-Nahl):** Surah An-Nahl ends with the promise that Allah ﷻ is with the pious ones: “Allah is with the pious ones and those who do good” (Verse 128), while Al-Isra begins with an illustration of Allah’s accompanying the leader of the pious ones through the miracle of the Night Journey.





QIC 18: Surah Al-Kahf

Number of its verses	One hundred and ten (110).
Meaning of its name	Al-Kahf in Arabic means “The Cave.”
Reason for its name	It is the only chapter where the story of the companions of the cave is mentioned. The name itself indicates the general objective of the chapter and its subject matter.
Its names	It has no other name besides Al-Kahf.
Its general objective	A general guidance to protection from the various trials mentioned in the four stories in the chapter.
Reason for its revelation	It is a Makki chapter. Though some of its verses have authentic reason for revelation, no reason is transmitted for the revelation of the chapter as a whole.



Its Virtues:

(a)	It protects from the trial of Dajjal. The Prophet ﷺ said: “Whoever memorizes ten verses from the beginning of Surah Al-Kahf will be protected from Dajjal” (Reported by Muslim).
(b)	It guarantees light for its reciter. The Prophet ﷺ said: “Whoever recites Surah Al-Kahf on Friday, it will be light for him in between two Fridays” (Authentic hadith, reported by al-Bayhaqi).
(c)	It is among the first set of chapters of the Qur’an to be revealed. Ibn Mas’ud ؓ said concerning (Surah) Bani-Israel, Al-Kahf, Maryam, Ta Ha, and Al-Anbiya: “They are among my first earnings and my old property” (Reported by Al-Bukhari).

Its Relationship:

(a) **Relationship between the beginning of Surah Al-Kahf and its end:** Both the beginning and the end discuss the glad tidings of the promise of Paradise for the believers. Allah ﷻ says at the opening of the chapter: “And to give glad tidings to the believers who work righteous deeds, that they shall have a fair reward (i.e Paradise). (Verse 2), and He says at its conclusion: “Verily, those who believe and do righteous deeds shall have gardens of al-Firdaus for their entertainment.” (Verse 107).

(b) **Relationship between Surah Al-Kahf and the chapter before it (Al-Isra):** Al-Isra ends with praise: “Say: All praises are due to Allah...” (Verses 111), and Al-Kahf also began with praise: “All Praises are due to Allah who has revealed the book to his slave...” (Verse 1).





QIC 19: Surah Maryam

Number of its verses	Ninety-eight (98).
Meaning of its name	Maryam is the daughter of 'Imran. She was a righteous woman who was devoted to the worship of Allah ﷻ and the mother of Prophet Isa ﷺ.
Reason for its name	It is the only chapter that mentions the story of Maryam in some details. Its name also indicates the general objective of the chapter and its subject matter.
Its names	It is more commonly known as Surah Maryam. It is also known as Surah Kaf-Ha-Ya-'Ain-Sad.
Its general objective	It explains Allah's special care for His Auliyah (friends and allies) among the Prophets and the righteous people.
Reason for its revelation	It is a Makki chapter. No reason is transmitted for its revelation as a whole but some of its verses have authentic reasons for their revelation.



Its Virtues:

It is among the first set of chapters to be revealed. Ibn Mas'ud رضي الله عنه said concerning (Surah) Bani-Israel, Al-Kahf, Maryam, Ta Ha, and Al-Anbiya): "They are among my first earnings and my old property" (Reported by Al-Bukhari).

Its Relationship:

(a) **Relationship between the beginning of Surah Maryam and its end:** Both parts discuss Allah's glad tidings to the pious ones. Allah ﷻ says at the opening: "O Zakariya! Verily, We give you the glad tidings of a son, His name will be Yahya..." (Verse 7), and at the concluding part, He says: "So We have made this (Qur'an) easy in your own tongue (O Muhammad), only that you may give glad tidings to the pious ones..." (Verse 97).

(b) **Relationship between Surah Maryam and the chapter before it (Al-Kahf):** Surah Al-Kahf mentions some amazing stories while Maryam follows it with two additional amazing stories; the birth of Yahya رضي الله عنه and Isa رضي الله عنه.¹⁹

¹⁹ The birth of Yahya ibn Zakariyya by an old barren mother; and the birth of Isa رضي الله عنه, son of Maryam, by a mother but without father.





QIC 20: Surah Ta Ha

Number of its verses	One hundred and thirty-five (135).
Meaning of its name	Ta Ha are two Arabic letters the meaning of which no one knows except Allah ﷻ. This is also the case with the remaining letters at the opening of some chapters of the Qur'an. ²⁰
Reason for its name	It is the only chapter in the Qur'an which begins with Ta Ha, hence it is named after it.
Its names	It is popularly known as Ta Ha, and it is also known as Surah Musa and Surah Al-Kalim.
Its general objective	Reminding the Prophet ﷺ of the stories of Musa ﷺ and Adam ﷺ to calm his mind from his worries and strengthen him in the cause of inviting to Allah ﷻ.
Reason for its revelation	It is a Makki chapter. No authentic narration is reported on the reason for its revelation or revelation of some of its verses.

²⁰ Ibn Qayim said: "As for what is mentioned by the commoners that Ya-Sin and Ta Ha are among the names of the Prophet, this is not correct. This claim is not supported by any hadith that is *sahih*, *hasan* or *mursal*, and such is not narrated from any Companion. Rather, these letters are just like Alif-Lam-Mim, Ha-Mim, Alif-Lam-Ra, and the likes." See: *Tuhfat al-Wadud bi Ahkam al-Maulud* by Ibn Qayim.



Its Virtues:

It is among the first set of chapters to be revealed. Ibn Mas'ud رضي الله عنه said concerning (Surah) Bani-Israel, Al-Kahf, Maryam, Ta Ha, and Al-Anbiya: "They are among my first earnings and my old property" (Reported by Al-Bukhari).

Its Relationships:

(a) **Relationship between the beginning of Surah Ta Ha and its end:** They contain a discussion of the virtues of the Qur'an and the distress that is the lot of whoever does not work with it. Allah ﷻ says at the opening of the chapter: "We have not sent down the Qur'an unto you (O Muhammad) to cause you distress" (Verse 2), and He says at the concluding part: "And whoever turns away from My Reminder, verily for him is a life of hardship..." (Verse 124).

(b) **Relationship between Surah Ta Ha and the chapter before it (Maryam):** There is a reference to the Qur'an and the Prophet ﷺ at the end of Surah Maryam: "So We have made this (Qur'an) easy in your own tongue (O Muhammad), only that you may give glad tidings to the pious one and warn with it the 'Ludda' (most quarrelsome) people" (Verse 97), hence, the beginning of Ta Ha also has a similar reference: "We have not sent down the Qur'an unto you (O Muhammad) to cause you distress" (Verse 2).





QIC 21: Surah Al-Anbiya

Number of its verses	One hundred and twelve (112).
Meaning of its name	Al-Anbiya in Arabic is the plural of <i>Nabi</i> which means Prophet. A Prophet is someone who has received revelation to affirm the Shari'ah of the Messenger before him while a Messenger is someone who is inspired with a new Shari'ah.
Reason for its name	The word Al-Anbiya is not mentioned in the chapter. However, it is the only chapter where the story of sixteen Prophets is mentioned, hence, the chapter is named after them. ²¹
Its names	It is popularly known as Al-Anbiya, and it is also known as Surah Iqtaraba.
Its general objective	To explain the responsibility of the Prophets and Messengers in inviting to Allah ﷻ and to affirm Allah's care and kindness to them.
Reason for its revelation	It is a Makki chapter. No reason is transmitted for its revelation as a whole. However, some of its verses have authentic reason for revelation.

²¹ As for surah (Al-An'am), only their names were enumerated.



Its Virtues:

It is among the first set of chapters to be revealed. Ibn Mas'ud رضي الله عنه said concerning (Surah) Bani-Israel, Al-Kahf, Maryam, Ta Ha, and Al-Anbiya: "They are among my first earnings and my old property" (Reported by Al-Bukhari).

Its Relationship:

(a) **Relationship between the beginning of Surah Al-Anbiya and its end:** Both contain a reference to the last hour and its signs. Allah ﷻ says at the opening of the chapter: "(The time of) their account has approached for the people, while they are in heedlessness turning away" (Verse 1), and it occurs at the concluding part: "This is your Day which you were promised" (Verse 103).

(b) **Relationship between Surah Al-Anbiya and the chapter before it (Ta Ha):** Allah ﷻ ends Surah Ta Ha with a mention of the people of steadfastness and guidance in His saying: "And you shall know who are they that are on the straight and even path, and who are they that have let themselves be guided" (Verse 35), so He begins Al-Anbiya with the mention of those who are negligent of guidance: "(The time of) their account has approached for the people, while they are in heedlessness turning away" (Verse 1).






QIC 22: Surah Al-Hajj


Number of its verses	Seventy-eight (78).
Meaning of its name	Al-Hajj is one of the pillars of Islam. It is obligatory upon a Muslim who is matured, sane and has the means, once in a life time.
Reason for its name	It mentions the origin of the obligation of Hajj on the tongue of Prophet Ibrahim ﷺ.
Its names	The chapter has no other name but Surah Al-Hajj.
Its general objective	Glorification of Allah ﷻ, His symbols and commands.
Reason for its revelation	It is a Madani chapter. No reason is reported regarding its revelation as a whole. However, there are authentic reason for revelation of some of its verses.






Its Virtues:

It is distinguished with two places of prostration. Uqbah ibn ‘Amir , asked the Messenger of Allah, “O Messenger of Allah! Has Surah Al-Hajj been favored over other chapters with two places of prostrations?” He said, “Yes” (Authentic hadith, reported by Ahmad).

Its Relationships:

(a) **Relationship between the beginning of Surah Al-Hajj and its end:** In both are references to the Last Hour and its attendant events. Allah  says at the opening of the chapter: “O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgment) is a terrible thing” (Verse 1), and at the concluding part, He says: “That the Messenger may be a witness over you...” (Verse 78), that is, on the Day of Judgment.

(b) **Relationship between Surah Al-Hajj and the chapter before it (Al-Anbiya):** Allah  ends Surah Al-Anbiya with a reproach of the disbelievers saying: “Our Lord is the Most Beneficent, whose help is to be sought against that which you attribute” (Verse 112), it then becomes appropriate to begin Surah Al-Hajj with an injunction to fear Allah . Hence, Allah  says: “O mankind! Fear your Lord! Verily, the earthquake of the Hour (Judgment) is a terrible thing” (Verse 1).





QIC 23: Surah Al-Mu'minun

Number of its verses	One hundred and eighteen (118).
Meaning of its name	Al-Mu'minun in Arabic is the plural of Al-Mu'min which means "The Faithful." Faith (<i>Iman</i>) in Islam comprises statement of the tongue, belief in the heart, and deeds of the limbs.
Reason for its name	Attributes of the faithful is the main subject matter of the chapter. That is why the chapter begins with it and it is named after it.
Its names	It is popularly known as Surah Al-Mu'minun (The Faithfuls). It is also known as Surah Qad Aflaha, and Success.
Its general objective	A focus on matters of faith, explaining attributes of the faithfuls, those who contradict them and what their fate will be.
Reason for its revelation	It is a Makki chapter. No reason is reported for the revelation of the chapter as a whole. However, some of its verses have authentic reason for revelation.



Its Virtues:

The Prophet ﷺ would specifically recite it in the daily prayers especially in the Fajr prayers. (Reported by Muslim)

Its Relationship:

- (a) **Relationship between the beginning of Surah Al-Mu'minun and its end:** Both discuss the success of the faithful and the loss that will be the lot of the disbelievers.
- (b) **Relationship between Surah Al-Mu'minun and the chapter before it (Al-Hajj):** Surah Al-Hajj ends with a directive to the faithful to do righteous deeds: "O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful" (Verse 77) and Allah ﷻ begins Al-Mu'minun with a reference to that success: "Successful indeed are the believers" (Verse 1).





QIC 24: Surah An-Nur

Number of its verses	Sixty-four (64).
Meaning of its name	An-Nur in Arabic means “The Light.” In this context, it refers to the light of Allah’s guidance to His slaves.
Reason for its name	Significance of drawing a similitude to the creation with the light of Allah’s guidance in His saying: “Allah is the light of the heavens and the earth...”
Its names	The chapter has no other name than Surah An-Nur
Its general objective	The Surah highlights the guidance of Allah ﷻ to His slaves concerning matters relating to women, family and society.
Reason for its revelation	It is a Madani chapter. There is no specific reason for revelation for the entire chapter but some of its verses have authentic reason for revelation. ²²

²² Foremost among them are the verses acquitting our mother, Aisha ؓ, daughter of Abu Bakr As-Siddiq ؓ, of the slander which was said regarding her: “Verily! Those who brought forth the slander are a group among you...” (Reported by Bukhari).



Its Virtues:

Umar ibn Al-Khattab رضي الله عنه said: “Learn Surah Baraa’ and teach your women Surah An-Nur” (Sunan Said ibn Mansur, authentic narration).

Its Relationship:

(a) **Relationship between the beginning of Surah An-Nur and its end:** Both discuss legal punishments and remind of the consequence of not carrying out His injunctions. Allah ﷻ says at the opening of the chapter: “The women and men guilty of illegal sexual intercourse, flog each of them with a hundred stripes...” (Verse 2), and He says at the concluding part: “Let those contradicting his command be warned...” (Verse 63)

(b) **Relationship between Surah An-Nur and the chapter before it (Al-Mu’minun):** Surah Al-Mu’minun ends with a promise of Allah’s forgiveness and mercy: “And say (O Muhammad): My Lord! Forgive and have mercy, for You are the best of those who show mercy!” (Verse 118), while Surah An-Nur begins with a reference to the purification of sins through legal punishment of the sinner: “The women and men guilty of illegal sexual intercourse, flog each of them with a hundred stripes...” (Verse 2).





QIC 25: Surah Al-Furqan

Number of its verses	Seventy-seven (77).
Meaning of its name	Al-Furqan in Arabic means “The Criterion.” It is among the names of the Glorious Qur’an and it is so called because it differentiates between truth and falsehood.
Reason for its name	This name indicates the general objective of the chapter and its subject.
Its names	The chapter has no other name than Surah Al-Furqan.
Its general objective	Identification of the people of falsehood and the people of truth by their various attributes.
Reason for its revelation	It is a Makki chapter. The entire chapter has no specific reason for its revelation but some of its verses have authentic reason for revelation.



Its Virtues:

There is no authentic narration on the virtue of the chapter other than that it is among the repeatedly recited chapters.

Its Relationship:

- (a) **Relationship between the beginning of Surah Al-Furqan and its end:** A discussion on the deeds of the disbelievers and an invitation to them to hearken to the truth. Allah ﷻ says at the opening of the chapter: “They have taken besides Him other gods...” (Verse 3) and He says at the concluding part: “Say (O Muhammad): My Lord pays attention to you only because of your invocation to Him, but now you have indeed denied (him). So, the torment will be yours forever” (Verse 77).
- (b) **Relationship between Surah Al-Furqan and the chapter before it (An-Nur):** Reference to the tawheed (unity) of Allah in words and intent. At the end of An-Nur Allah ﷻ says: “Verily! To Allah belongs all that is in heavens and the earth...” (Verse 63), and He says at the beginning of Al-Furqan: “The one to whom belongs the dominion of the heavens and the earth...” (Verse 2).





QIC 26: Surah Ash-Shu'ara

Number of its verses	Two hundred and twenty-seven (227).
Meaning of its name	Ash-Shua'ra in the Arabic language is the plural of Sha'air which means "The Poet."
Reason for its name	The word Ash-Shua'raa is not mentioned in the Qur'an except in this chapter, hence it draws its name from it.
Its names	It is popularly known as Surah Ash-Shua'ra and it is also known as Surah Ta-Sin-Min Ash-Shua'ra, and Surah Al-Jami'ah (The Comprehensive).
Its general objective	Explanation of the eloquence and miracle of the Qur'an, and separating it from all kinds of poetry and their poetic rhythm.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation for the chapter or any of its verses.



Its Virtues:

There is no authentic hadith or specific narration on the virtue of the chapter other than that it is among the chapters of the hundreds.

Its Relationship:

(a) **Relationship between the beginning of Surah Ash-Shu'ara and its end:** A discussion on the clarity of the Glorious Qur'an. Allah ﷻ says at the opening of the chapter: "These are the verses of the manifest book" (Verse 1), and at the concluding part He says: "In plain Arabic language" (Verse 77).

(b) **Relationship between Surah Ash-Shu'ara and the chapter before it (Al-Furqan):** Allah ﷻ mentions the dire consequence of the disbelievers' denial at the end of Al-Furqan in His saying: "Now you have indeed denied (him). So, the torment will be yours forever" (Verse 77), and He restates their denial at the beginning of Ash-Shu'ara thus: "They have indeed denied (the truth of the Qur'an), then the news of what they mocked at, will come to them" (Verse 6).





QIC 27: Surah An-Naml

Number of its verses	Ninety-three (93).
Meaning of its name	An-Naml in Arabic language is the plural of <i>Namlah</i> which means “The Ant.”
Reason for its name	It is the only chapter where the story of the ant is mentioned. This name also indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah An-Naml and it is also known as Surah Hudhud (the Hoopoe), Surah Sulaiman, and Surah Ta-Sin.
Its general objective	Declaration of the favor of the message which Allah conferred on His Prophets and the unique miracle of each Prophet.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation of the chapter or some of its verses.



Its Virtues:

There is no authentic hadith or specific narration on the virtue of the chapter other than that it is among the repeatedly recited chapters.

Its Relationship:

(a) **Relationship between the beginning of Surah An-Naml and its end:** Discussion on the responsibility of the Prophet ﷺ in disseminating the Glorious Qur'an. Allah ﷻ says at the opening of the chapter: "And verily, you (Muhammad) are receiving the Qur'an from the One, All-Wise, All-Knowing." (Verse 6), and He says at the concluding part: "And that I should recite the Qur'an..." (Verse 92).

(b) **Relationship between Surah An-Naml and the chapter before it (Ash-Shu'ara):** Surah Ash-Shu'ara ends with the attributes of the believers: "Except those who believe and do righteous deeds, and remember Allah a lot..." (Verse 227), and Surah An-Naml begins with their attributes as well: "Those who establish the salah, give out the zakat and they believe with certainty in the hereafter." (Verse 3).





QIC 28: Surah Al-Qasas

Number of its verses	Eighty-eight (88).
Meaning of its name	Al-Qasas in Arabic language is the plural of <i>Qissah</i> which means “The Story.” What it is meant here is a collection of stories about Prophet Musa ﷺ which occurs in the chapter.
Reason for its name	It relates to the collection of stories relating to Prophet Musa ﷺ.
Its names	It is popularly known as Surah Al-Qasas (The Stories) and it is also known as Surah Musa.
Its general objective	To bring comfort to the mind of the Prophet ﷺ against the rough encounters he was experiencing in the course of his call to the path of Allah ﷻ.
Reason for its revelation	It is a Makki chapter. There is no specific reason for revelation for the entire chapter but some of its verses have authentic reasons for revelation.



Its Virtues:

There is no authentic hadith or specific narration on the virtue of the chapter other than that it is among the repeatedly recited chapters.

Its Relationship:

(a) **Relationship between the beginning of Surah Al-Qasas and its end:** Clarifying the dire consequence of exalting oneself in the land and the severity of its punishment. Allah ﷻ says at the opening of the chapter: “Verily, Fir’aun (Pharaoh) exalted himself in the land...” (Verse 4), and He says at the concluding part: “That home of the hereafter, We shall assign it to those who do not rebel against the truth with pride and oppression in the land...” (Verse 83).

(b) **Relationship between Al-Qasas and the chapter before it (An-Naml):** Allah ﷻ ends Surah An-Naml with an invitation to observe the signs of Allah ﷻ: “And say (O Muhammad): ‘All the praises and thanks be to Allah. He will show you His signs and you shall recognize them...’” (Verse 93), while Al-Qasas begins with mentioning the signs of Allah ﷻ contained in the stories of Musa. Allah ﷻ says: “Ta-Sin-Mim, these are verses of the manifest book. We recite to you some of the news of Musa and Fir’aun in truth, for a people who believe” (Verse 3).





QIC 29: Surah Al-'Ankabut

Number of its verses	Sixty-nine (69).
Meaning of its name	Al-'Ankabut in Arabic language refers to a female spider. The male spider is called <i>Ankab</i> and the plural form are <i>Anakib</i> and <i>Anakeeb</i> .
Reason for its name	It is the chapter in which Allah sets the parable of a spider. This also indicates the general objective and the subject matter of the chapter.
Its names	The chapter has no other name than Surah Al-'Ankabut.
Its general objective	Affirming the weakness of all that are worshipped besides Allah ﷻ and the fallacy of such ideology and creed.
Reason for its revelation	It is a Makki chapter. There is no specific reason for revelation for the entire chapter but some of its verses have authentic reasons for revelation.



Its Virtues:

There is no authentic hadith or specific narration on the virtue of the chapter other than that it is among the repeatedly recited chapters.

Its Relationship:

(a) **Relationship between the beginning of Surah Al-Ankabut and its end:** There is a common reference to striving against the soul. Allah ﷻ says at the opening: “And whosoever strives, he strives only for himself” (Verse 6), and at the concluding part, He says: “As for those who strive hard in our course, we shall guide them to Our path...” (Verse 69).

(b) **Relationship between Surah Al-Ankabut and the chapter before it:** Since Allah ﷻ ends Al-Qasas with a command to acknowledge His unity: “And do not invoke any other god along with Allah...” (Verse 88), it is relevant to begin Al-Ankabut with the saying: “Do people think that they will be left alone because they say: ‘we believe’ and will not be tested?” (Verse 2).





QIC 30: Surah Ar-Rum

Number of its verses	Sixty (60).
Meaning of its name	Ar-Rum refers to the ancient Christian Roman Empire in Great Syria.
Reason for its name	It is the only chapter where the news of the victory of the Romans against the Persians is mentioned. The name also indicates the general objective and subject matter of the chapter.
Its names	It is known as Surah Ar-Rum and it has no other name.
Its general objective	It explains the signs of Allah ﷻ, His tradition concerning the soul and existence, and His directive to mankind to show gratitude for the blessing of life.
Reason for its revelation	It is a Makki chapter. It has no authentic narration on the reason for its revelation or that of its verses.



Its Virtues:

There is no authentic hadith on the virtue of the chapter except that it is one of the repeatedly recited chapters.

Its Relationship:

(a) **Relationship between the beginning of Surah Ar-Rum and its end:** A discussion of the victory of the Romans and the coming to pass of Allah's promise. Allah says at the opening of the chapter, "Alif-Lam-Mim, Romans (Byzantines) have been defeated" (Verse 1-2), and says at the concluding part: "Be patient verily, the promise of Allah is true..." (Verse 60).

(b) **Relationship between Surah Ar-Rum and the chapter before it (Al-'Ankabut):** Allah ends Al-'Ankabut by stating His company with those who do good: "Allah is with those who do good" (Verse 69), and at the beginning of Ar-Rum, He mentions the happiness that awaits them: "And on that day the believers will rejoice with the victory of Allah..." (Verse 4-5).





QIC 31: Surah Luqman

Number of its verses	Thirty-four (34).
Meaning of its name	Luqman was a righteous man known for his wisdom. He lived during the time of Prophet Dawud ﷺ. ²³
Reason for its name	It is the only chapter where the advice of Luqman to his son is mentioned. The chapter name also indicates the general objective and subject matter of the chapter.
Its names	The chapter has no other name than Surah Luqman.
Its general objective	The chapter encourages adhering generally to divine admonition and specifically the advice it contains concerning child upbringing.
Reason for its revelation	It is a Makki chapter. It has no authentic narration on the reason for its revelation or that of its verses.

²³ The popular opinion among majority of the scholars is that he was a wise man and a *wali* (friend of Allah), and was never a Prophet.



Its Virtue:

There is no authentic hadith on the virtue of the chapter except that it is one of the repeatedly recited chapters.

Its Relationship:

(a) **Relationship between the beginning of Surah Luqman and its end:** Drawing attention to the signs of Allah. Allah says at the opening: “These are verses of the wise book” (Verse 2), and at the concluding part, He says: “Verily, Allah! With Him (Alone) is the knowledge of the hour, He sends down rain, and knows that which is in the womb...” (Verse 34).

(b) **Relationship between Surah Luqman and the chapter before it (Ar-Rum):** Allah ﷻ ends Surah Ar-Rum with, “And indeed We have set forth for mankind, in this Qur’an every kind of parable...” (Verse 58), and in Surah Luqman, He gave the most amazing parable with the advice of Luqman to his son.





QIC 32: Surah As-Sajdah

Number of its verses	Thirty (30).
Meaning of its name	Sajadah in Arabic means to prostrate (such as in <i>salah</i>) but in this context, it means prostration of recitation.
Reason for its name	This name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah As-Sajdah (The Prostration). It is also known as Surah Alif-Lam-Mim, Tanzil As-Sajdah, and Surah Al-Madajî' (The Beds).
Its general objective	Expounding the signs of Allah ﷻ in the universe.
Reason for its revelation	It is a Makki chapter. Though no reason is transmitted for its revelation as a whole, some of its verses have authentic reason for revelation.



Its Virtue:

(a)	It is recommended to recite it during the Fajr prayer on Fridays. Abu Huraira narrated that, “The Prophet ﷺ used to recite during the Fajr on Fridays Alif-Lam-Mim, Tanzil (As-Sajdah), and “Has there not been over man a period of time...” (Reported by Bukhari and Muslim).
(b)	It is recommended to recite it every night before sleep. Jabir narrated that the Prophet ﷺ does not sleep until he has recited Alif-Lam-Mim, Tanzil (As-Sajdah), and “Blessed is He in whose Hand is the dominion ...” (Authentic hadith, reported by Ahmad).

Its Relationship:

(a) **Relationship between the beginning of Surah As-Sajdah and its end:** A discussion on the claim of the Qur’an being fabricated and a guidance to the Prophet on the appropriate reaction to such claims. Allah ﷻ says at the opening of the chapter: “Or do they say: He (Muhammad) has fabricated it? Nay, it is the truth from your Lord...” (Verse 3), and at the concluding part, He says: “So turn away from them and await, verily they are also awaiting” (Verse 30).

(b) **Relationship between Surah As-Sajdah and the chapter before it (Luqman):** Allah ﷻ ends Surah Luqman with the mentioning of the five keys of the unseen in summary and He explains them in As-Sajdah.²⁴

²⁴ In verses 5-6, 7, 5 and 13, 10-11, 27). See: *Tanasuq ad-Durar* by As-Suyuti, p. 109.





QIC 33: Surah Al-Ahzab

Number of its verses	Seventy-three (73).
Meaning of its name	Al-Ahzab in Arabic is the plural of <i>Hizb</i> which means a group of people. Here, it refers to the failed invasion of Madinah by confederate forces of the Arab tribes in the fifth year after Hijra.
Reason for its name	It is the only chapter in which the events of the battle of Ahzab is mentioned. This name also indicates the general objective and subject matter of the chapter.
Its names	Surah Al-Ahzab is the only name the chapter has.
Its general objective	Explaining the virtues of the Prophet ﷺ and his household. Exposing the harm of the hypocrites and the disbelievers against the Prophet ﷺ and the believers.
Reason for its revelation	It is a Madani chapter. Nothing has been transmitted regard the reason for its revelation as a whole. However, some of its verses have authentic reason for revelation.



Its Virtues:

There is no authentic narration on the virtue of the chapter except that it is among the chapters that are often recited.

Its Relationship:

(a) **Relationship between the beginning of Surah Al-Ahzab and its end:** A warning against leaning towards the hypocrites and disbelievers and an explanation of the punishment that awaits them. Allah ﷻ says at the opening of the chapter: “O Prophet! Fear Allah and do not obey the hypocrite and disbelievers...” (Verse 1), and at the concluding part, He says: “So that Allah will punish the hypocrites, men and women, the polytheist, men and women...” (Verse 73).

(b) **Relationship between Surah Al-Ahzab and the chapter before it (As-Sajdah):** As-Sajdah ends with a directive to the Prophet ﷺ to turn away from the disbelievers: “So turn away from them and await because they are also awaiting” (Verse 30), and Al-Ahzab begins with a similar directive: “O Prophet! Fear Allah and do not obey the hypocrite and disbelievers...” (Verse 1).





QIC 34: Surah Saba

Number of its verses	Fifty-four (54).
Meaning of its name	The name refers to the kingdom of Saba. The Prophet ﷺ was asked concerning Saba, so he said: “He is a man who has ten children, six of them lived in Yemen while four lived in Sham” (Authentic hadith, reported by Abu Dawud).
Reason for its name	It is the only chapter where the story of the kingdom of Saba is mentioned. The name of the chapter indicates the general objective and subject matter of the chapter.
Its names	The chapter has no other name but Surah Saba.
Its general objective	It highlights the favors of Allah ﷻ upon His servants and how they fluctuate between gratitude and ingratitude.
Reason for its revelation	It is a Makki chapter. Neither the whole chapter or some of its verses has any authentic reason for its revelation.



Its Virtues:

There is no authentic narration on the virtue of the chapter other than that it is among the chapters that are often recited.

Its Relationship:

(a) **Relationship between the beginning of Surah Saba and its end:** Common to both is a discussion on the position of the disbelievers concerning the Hour. Allah ﷻ says at the opening of the chapter: “And those who disbelieve say that the Hour will not come upon us...” (Verse 3), and at the concluding part, He says: “Indeed they have disbelieved in it before, and they (used to) conjecture about the unseen from a far place” (Verse 53).

(b) **Relationship between Surah Saba and the chapter before it (Al-Ahzab):** At the end of Al-Ahzab, Allah ﷻ commands the believers to speak the truth: “O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth.” (Verse 70), and at the beginning of Saba, He gave an example of a false statement which is the disbelievers’ denial of the Hour: “And those who disbelieve say the Hour will not come upon us” (Verse 3).





QIC 35: Surah Fatir

Number of its verses	Forty-five (45).
Meaning of its name	<i>Al-Fatru</i> in Arabic means to split. When it is used in relation to Allah ﷻ's act of creation, it means He originated creation. Hence, the meaning of <i>Fatir</i> is that Allah ﷻ originated the creation of the heavens and the earth.
Reason for its name	Allah recounts His numerous favors in the chapter, the greatest of which is His creation of the heavens and the earth. This is why the chapter is named <i>Fatir</i> .
Its names	It is popularly known as <i>Surah Fatir</i> (The Originator), and it is also known as <i>Surah Al-Malaikah</i> (The Angels).
Its general objective	To remind the people about the blessings of Allah ﷻ, and how mankind is divided between those who believe in the Beneficent Creator and those who disbelieve in Him.
Reason for its revelation	It is a Makki chapter. Neither the entire chapter nor some of its verses has any authentic reason for its revelation.



Its Virtues:

There is no authentic narration on the virtue of the chapter other than that it is among the chapters that are often recited.

Its Relationship:

(a) Relationship between the beginning of Surah Fatir and its end:

They both restate the vastness of Allah ﷻ's knowledge. Allah ﷻ says at the opening of the chapter: "All praises be to Allah the originator of the heavens and the earth..." (Verse 1), and at the concluding part, He says: "And Allah is not such that anything in the heavens or in the earth escapes Him..." (Verse 44).

(b) Relationship between Surah Fatir and the chapter before it (Saba):

Surah Saba ends with a reference to the bad behavior of the disbelievers: "Verily, they have been in grave doubt." (Verse 54), and Surah Fatir begins with an example of their behavior which is their disbelief in Allah's Messenger. Allah ﷻ says: "And if they belie you (O Muhammad) so were messengers belied before you. And to Allah will all matters return" (Verse 4).





QIC 36: Surah Ya-Sin

Number of its verses	Eighty-three (83).
Meaning of its name	Ya-Sin are two Arabic letters the meaning of which only Allah knows. ﷻ just like the remaining letters in the opening of some chapters. ²⁵
Reason for its name	It is the only chapter which opens with letters Ya-Sin and from which it derives its name.
Its names	It is popularly known as Ya-Sin. Other names such as The Heart of the Qur'an, The Protector, or The Decisive one, are not authentic.
Its general objective	Affirmation of the three pillars of Makki chapters which are: unity of Allah ﷻ (Tawhid), the message (revelation), and affirmation of resurrection.
Reason for its revelation	It is a Makki chapter. No reason for revelation is reported for the chapter as a whole but some of its verses have authentic reason for revelation.

²⁵ See the words of Ibn Qayim on Surah Ta Ha, p. 32



Its Virtues:

There is no authentic hadith²⁶ regarding its virtues except what is reported from Ibn Abbas رضي الله عنه where he said: “Whoever recites Ya-Sin when he wakes up in the morning, his day will be made easy for him till the evening, and whoever recites it at the beginning of the night, his night will be made easy for him till the morning” (*hasan* narration, reported by ad-Darimi).

Its Relationship:

(a) Relationship between the beginning of Surah Ya-Sin and its end:

Affirming the reality of resurrection. Allah سبحانه says at the opening of the chapter: “Verily, We give life to the dead...” (Verse 12), and at the concluding part, He says: “Say: (O Muhammad) He will give life to them Who created them for the first time! And He is the All-Knower of every creation” (Verse 79).

(b) Relationship between Surah Ya-Sin and the chapter before it (Fatir):

At the end of Surah Fatir, Allah سبحانه invites the polytheists to take lessons from the fate of past generations: “Have they not traveled in the land, and seen what was the end of those before them...” (Verse 44), and at the beginning of Surah Ya-Sin, He gave an example of the end of some of them: “And put forward to them a similitude; the (story of the) dwellers of the town, when there came messengers to them” (Verse 13).

²⁶ There are some weak ahadith which have some supporting chains of narration that can strengthen them. Among them is the following statement of the Prophet: “Whoever recites Ya-Sin in a night for the sake of Allah سبحانه will be forgiven”, and his saying: “Recite it (Ya-Sin) upon your dead.” See: *Encyclopaedia of virtues of chapters and verses of the Quran (the authentic section)* by Sheikh Muhammad Tarhuni (2/65), and *Khawas al-Qur’an al-Karim* by Dr. Turki al-Huwaimil, p. 490.





QIC 37: Surah As-Saffat

Number of its verses	One hundred and eighty-two (182).
Meaning of its name	As-Saffat in Arabic is the plural of <i>As-Saffah</i> which means “those who set the Rank.” In this context, it refers to the Angels who line up in rows for their Lord in the heaven in the same manner as those offering the salah.
Reason for its name	This name indicates the general objective of the chapter and its subject matter.
Its names	It is popularly known as As-Saffat (Those Who Set the Rank) and it is also known as The Sacrifice.
Its general objective	Allah ﷻ reminds His slaves of the favor of creation and sending messengers, and refutes the false claims of the deniers.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for its revelation or that of some of its verses.



Its Virtues:

The Prophet ﷺ specified its recitation in the daily *salawat*. Abdullah ibn Umar ؓ narrated that: “The Messenger of Allah used to command us to lighten (the prayers) and he used to lead us with As-Saffat” (Authentic hadith, Reported by An-Nisa’i).

Its Relationship:

(a) **Relationship between the beginning of Surah As-Saffat and its end:** Exalting the Creator, glory be to Him, from the false claims of the polytheists. Allah ﷻ says at the opening of the chapter: “Verily, your God is one” (Verse 4), and at the concluding part, He refutes the false claims of the polytheists thus: “Glorified be to your Lord, the Lord of Honor and Power. (He is free) from what they attribute unto Him” (Verse 180).

(b) **Relationship between Surah As-Saffat and the chapter before it (Ya-Sin):** Surah Ya-Sin ends with a reminder on the vastness of the dominion of Allah: “So Exalted is He in whose hand is the realm of all things, and to Him you will be returned” (Verse 83), and He begins Surah As-Saffat with the same theme: “Lord of the heavens and of the earth, and all that is between them, and the Lord of every point of the sun’s risings” (Verse 5).





QIC 38: Surah Sad

Number of its verses	Eighty-eight (88).
Meaning of its name	<i>Sad</i> is an Arabic letter which no one knows its meaning except Allah ﷻ just like the remaining letters in the opening of some chapters.
Reason for its name	It is the only chapter in the Qur'an that opens with letter Sad, hence its name is derived from it.
Its names	It is popularly known as Surah Sad and it is also known as Surah Dawud ﷺ.
Its general objective	Clarifying the truth and depicting its manifestation in disputes through the examples given in the chapter.
Reason for its revelation	It is a Makki chapter. The Prophet ﷺ visited his sick uncle, Abu Talib, while leaders of the Quraish were with him. His uncle said to him: "Why are your people complaining about you? He said: "O Uncle, I want them to accept one statement, the Arabs will follow them in the religion and the non-Arabs will pay tax to them."



**Reason for
its revelation**

He asked: “What is it?” He said: “There is no deity worthy of worship except Allah ﷻ.” They stood and said: “Has he made all the gods into one God?” Then Allah ﷻ revealed the verses: “Sad, by the Qur’an full of reminding” up to the saying of Allah ﷻ “Verily, this is a curious thing” (Verse 5). (Authentic hadith, reported by Ibn Hibban).

Its Virtues:

There is no authentic narration on the virtue of the chapter other than that it is among the chapters that are often recited.

Its Relationship:

(a) Relationship between the beginning of Surah Sad and its end:

Discussion on the virtues of the Glorious Qur’an. Allah ﷻ says at the opening: “Sad, by the Qur’an full of reminder” (Verse 1), and at the concluding part, He says: “It is only a Reminder for all mankind” (Verse 87).

(b) Relationship between Surah Sad and the chapter before it (As-Saaffat):

Surah As-Saaffat ends with a threat of destruction to the disbelievers: “And watch and they shall see” (Verse 175), and He begins Sad by asking people to take lessons from the destruction that came upon those before them: “How many a generation We have destroyed before them, and they cried out when there was no longer time for escape” (Verse 3).





QIC 39: Surah Az-Zumar

Number of its verses	Seventy-five (75).
Meaning of its name	Az-Zumar in Arabic means groups or troops. In this context, Az-Zumar refers to groups of disbelievers that will be driven to Hellfire, and groups of believers that will be led to Paradise.
Reason for its name	It is the only chapter where Az-Zumar is mentioned. This name is also indicative of the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah Az-Zumar (the Groups) and it is also known as Surah Al-Ghuraf (the Rooms)
Its general objective	Highlighting the attributes of the people of faith in contrast to the attributes of the people of disbelief and reward that is due to each group.
Reason for its revelation	It is a Makki chapter. No reason is transmitted for the revelation of the chapter as a whole. However, some of its verses have authentic reason for revelation.



Its Virtues:

It is recommended to recite it before sleep. Aisha رضي الله عنها said: “The Prophet صلى الله عليه وسلم did not used to sleep till he recites Surah Bani Israel and Az-Zumar” (Authentic hadith, reported by At-Tirmidhi).

Its Relationship:

(a) **Relationship between the beginning of Surah Az-Zumar and its end:** A common theme is justice and judgment of Allah. Allah عز وجل says at the opening of the chapter: “Allah will judge between them concerning that which they dispute” (Verse 3), and at the concluding part, He says: “And each person will be paid in full of what he did” (Verse 70).

(b) **Relationship between Az-Zumar and the chapter before it (Sad):** Surah Sad ends with a reference to the Qur’an: “It is only a Reminder for all Mankind. And you shall certainly know the truth of it after a while” (Verse 87-88), and Surah Az-Zumar also opens with a reference to the Qur’an. Allah عز وجل says: “The revelation of the book is from Allah, All-Mighty and the All-wise” (Verse 1).





QIC 40: Surah Ghafir

Number of its verses	Eighty-five (85).
Meaning of its name	Al-Ghafir is from the beautiful Names of Allah ﷻ. It means “The Forgiver.” Allah ﷻ is the One who forgives and covers the fault of the sinner without punishing or disgracing him. The name is similar in meaning to Al-Ghaffaar and Al-Ghafur.
Reason for its name	The name Al-Ghafir is mentioned only once in the Qur’an and it occurs in this chapter. The name also indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah Ghafir. It is also known as Surah Al-Mu’min (the Believer), and Surah At-Taul.
Its general objective	Establishing the proofs against the disbelievers, what will become of them and what Allah ﷻ has prepared for His believing servants.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the whole chapter or some of its verses.



Its Virtues:

It is among the chapters of Ha-Mim. It is reported that a man asked the Messenger of Allah to teach him to recite the Qur'an. He said: "Recite three among the chapters of Ha-Mim." (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) **Relationship between the beginning of Surah Ghafir and its end:** A promise of Allah's forgiveness for those who are truthful in their faith. Allah ﷻ says at the opening of the chapter: "The Forgiver of sin, the Acceptor of repentance..." (Verse 3), and at the concluding part, He says: "Their faith did not benefit them after they had seen our punishment..." (Verse 85).

(b) **Relationship between Surah Ghafir and the chapter before it (Az-Zumar):** Surah Az-Zumar ends with a mention of the angels. Allah ﷻ says: "And you will see the angels surrounding the Throne (of Allah) from all round..." (Verse 75), and the angels are also mentioned at the beginning of Ghafir. Allah ﷻ says: "Those (angels) who bear the throne (of Allah) and those around it..." (Verse 7).





QIC 41: Surah Fussilat

Number of its verses	Fifty-four (54).
Meaning of its name	<i>Fassala</i> in Arabic means “to explain an issue in details.” What it means in this context is that the meaning and rulings of the Glorious Qur’an have been explained.
Reason for its name	It derives from the unusual request of the disbelievers in the chapter that the verses of the book be explained. This name also indicates the subject matter of the chapter.
Its names	It is popularly known as Surah Fussilat (The Detailed Explanation). It is also known as Ha-Mim As-Sajdah, Surah Al-Masabeh (the Lamps), and Surah Al-Aqwat (The Sustenance).
Its general objective	A discussion on the Qur’an, explanation of its verses, and the stance of the disbelievers regarding it.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation for the whole chapter but some of its verses have authentic reason for revelation.



Its virtue:

It is among the chapters of Ha-Mim. It is reported that a man asked the Messenger of Allah to teach him to recite the Qur'an, so he said: "Recite three among the chapters of Ha-Mim" (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) **Relationship between the beginning of Surah Fussilat and its end:** Common to both is the explanation of the signs (Verses) of Allah ﷻ. At the opening of the chapter, Allah says: "A book whereof the signs (Verses) are explained in details..." (Verse 3) and at the concluding part He invites people to take a look at the signs of Allah ﷻ "We shall show them our signs in the universe, and in their own selves, until it become manifest to them that (this Qur'an) is the truth..." (Verse 53).

(b) **Relationship between Surah Fussilat and the chapter before it (Ghafir):** Allah ﷻ alludes to those who deny Allah's message at the end of Surah Ghafir: "And that at which they used to mock surrounded them" (i.e. the Punishment) (Verse 83), and He describes them also at the beginning of Surah Fussilat saying: "But most of them turn away, so they listen not" (Verse 4).





QIC 42: Surah Ash-Shuraa

Number of its verses	Fifty-three (53).
Meaning of its name	Ash-Shura in Arabic means “Consultation.” It is a well-known recommended principle in Islam.
Reason for its name	This name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah Ash-Shuraa but it is also known as Surah Ha-Mim, Ain-Sin-Qaf.
Its general objective	To teach the Muslims the principle of mutual consultation in their transactions.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation for the whole chapter but some of its verses have authentic reason for revelation.



Its Virtues:

It is among the chapters of Ha-Mim. It is reported that a man asked the Messenger of Allah to teach him to recite the Qur'an, so he said: "Recite three among the chapters of Ha-Mim" (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) **Relationship between the beginning of Surah Ash-Shura and its end:** Affirming the dominion of Allah ﷻ. Allah ﷻ says at the opening of the chapter: "To Him belongs all that is in the heavens and all that is in the earth, and He is the Highest, the Most Great." (Verse 4), and at the concluding part: "The path of Allah to whom belongs all that is in the heavens and all that is in the earth..." (Verse 53).

(b) **Relationship between Surah Ash-Shuraa and the chapter before it (Fussilat):** Surah Fussilat ends with an explanation that Allah ﷻ is true and so is His revelation. Allah ﷻ says: "Until it is clear to them that it is true" (Verse 53), and Surah Ash-Shuraa begins with an affirmation of the truth and unity of the source of divine revelation. Allah ﷻ says: "Ha-Mim, Ain-Sin-Qaf. Likewise, Allah, the All-Mighty, the All-Wise inspires you (O Muhammad) as (He inspired) those before you" (Verse 3).





QIC 43: Surah Az-Zukhruf

Number of its verses	Eighty-nine (89).
Meaning of its name	Az-Zukhruf in Arabic means “The Ornaments of Gold.” In the context of this chapter, it refers to the golden ornament of a house.
Reason for its name	It is the only chapter where Az-Zukhruf is mentioned. The name also indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah Az-Zukhruf but it is also known as Ha-Mim Az-Zukhruf.
Its general objective	Explanation of the reality of this world and the transience of its enjoyment in comparison to the bounties Allah ﷻ has prepared for the pious people in the Hereafter.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation for the whole chapter but some of its verses have authentic reason for revelation.



Its Virtues:

It is among the chapters of Ha-Mim. It is reported that a man asked the Messenger of Allah to teach him to recite the Qur'an, so he said: "Recite three among the chapters of Ha-Mim" (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) **Relationship between the beginning of Surah Az-Zukhruf and its end:** A reprimand to the disbelievers for turning away from the message of Allah. Allah ﷻ says at the opening of the chapter: "Shall We then take away the reminder from you because you are transgressing people?" (Verse 5), and at the concluding part, He says: "So turn away from them and say: peace! But they will come to know" (Verse 89).

(b) **Relationship between Surah Az-Zukhruf and the chapter before it (Ash-Shuraa):** Surah Ash-Shuraa ends with a mention of the glorious book. Allah ﷻ says: "You knew not what is the book nor what is faith..." (Verse 52), and Surah Az-Zukhruf begins with a reference to the book as well: "Ha-Mim. By the manifest book. We verily, have made it a Qur'an in Arabic that you may be able to understand" (Verse 1-3).





QIC 44: Surah Ad-Dukhan

Number of its verses	Fifty-nine (59).
Meaning of its name	<i>Dukhan</i> in Arabic means “Smoke,” the plural of which is <i>Dawakhin</i> , and it is a sign of evil and punishment.
Reason for its name	It is the only chapter where the verse of punishment with smoke is mentioned, and this name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Ad-Dukhan (The Smoke), and it is also known as Ha-Mim Ad-Dukhan.
Its general objective	A warning to every arrogant disbeliever, and intimidating them with Allah’s punishment both in this world and the hereafter.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation for the whole chapter but some of its verses have authentic reason for revelation.



Its Virtues:

(a)	It is among the chapters of Ha-Mim. It is reported that a man asked the Messenger of Allah to teach him to recite the Qur'an, so he said: "Recite three among the chapters of Ha-Mim" (Authentic hadith, reported by Abu Dawud).
(b)	It is among the chapters that the Prophet ﷺ would pair with another one in one rak'ah in the prayers. In a lengthy hadith, Ibn Mas'ud ؓ said: "The Prophet ﷺ used to combine two similar chapters in his recitation, Ad-Dukhan and Idha Shamsu Kuwwirat, in a rak'ah" (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) **Relationship between the beginning of Surah Ad-Dukhan and its end:** The call to anticipate Allah's tradition of dealing with those who deny Him. Allah ﷻ says at the opening of the chapter: "Then wait for the day when the sky will bring forth a visible smoke" (Verse 10), and at the concluding part, He says: "So wait verily, they are waiting" (Verse 59).

(b) **Relationship between Surah Ad-Dukhan and the chapter before it (Az-Zukhruf):** Allah ﷻ described the frivolity of the people of falsehood at the end of Az-Zukhruf: "So, leave them (alone) to speak nonsense and play..." (Verse 83), and at the beginning of Surah Ad-Dukhan, He says: "Nay! They play in doubt" (Verse 9).





QIC 45: Surah Al-Jathiyah

Number of its verses	Thirty-seven (37).
Meaning of its name	The verb <i>jatha</i> in Arabic means “to kneel.” Thus, Allah ﷻ says: “And you will see every nation kneeling...”
Reason for its name	It is the only chapter with a description of how nations shall kneel on the Day of Judgement aside from the other spectacles of the Hereafter given in other parts of the Qur’an.
Its names	It is popularly known as Surah Al-Jathiyah. Its other names include Ha-Mim Al-Jathiyah and Surah Ash-Shari’ah.
Its general objective	Explanation of the attributes of the disbelievers, identifying their doubts, debating them, and establishing what their end will be.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation for the whole chapter but some of its verses have authentic reason for revelation.



Its Virtues:

It is among the chapters of Ha-Mim. It is reported that a man asked the Messenger of Allah to teach him to recite the Qur'an, so he said: "Recite three among the chapters of Ha-Mim" (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) **Relationship between the beginning of Surah Al-Jathiyah and its end:** A discussion of the Name of Allah ﷻ, The All-Mighty, The All-Wise. Allah ﷻ says at the opening of the chapter: "Ha-Mim, the revelation of the book (this Qur'an) is from Allah, the All-Mighty, the All-Wise" (Verse 1-2), and at its concluding part: "And His (alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise" (Verse 37).

(b) **Relationship between Surah Al-Jathiyah and the chapter before it (Ad-Dukhan):** Allah ﷻ mentions the virtue of the Qur'an at the end of Ad-Dukhan in His saying: "Certainly, We have made this (Qur'an) easy in your tongue, in order that they may remember" (Verse 58), He begins Al-Jathiyah with a mention of the Qur'an as well: "Ha-Mim, the revelation of the Book (this Qur'an) is from Allah, the All-Mighty, the All-Wise" (Verse 1-2).





QIC 46: Surah Al-Ahqaf

Number of its verses	Thirty-five (35).
Meaning of its name	Al-Ahqaf in Arabic is the plural of <i>Hiqfu</i> which means “The Wind-Curved Sand Hills.” What it means in this context is the houses of the people of ‘Ad in Yemen. It was full of sandy hillocks.
Reason for its name	It is the only chapter where Al-Ahqaf is mentioned and this name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah Al-Ahqaf and it is also known as Surah Ha-Mim Al-Ahqaf.
Its general objective	A reminder to the disbelievers of the numerous favors of Allah ﷻ, establishing the proof against them with messengers, and explaining what their end will be in this life and the hereafter.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation for the whole chapter but some of its verses have authentic reason for revelation.



Its Virtues:

It is among the chapters of Ha-Mim. It is reported that a man asked the Messenger of Allah to teach him to recite the Qur'an, so he said: "Recite three among the chapters of Ha-Mim" (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) **Relationship between the beginning of Surah Al-Ahqaf and its end:** A description of the people of falsehood. Allah ﷻ says at the opening of the chapter: "Those who disbelieve turn away from that whereof they are warned" (Verse 3), and at the concluding part, He says: "Shall any be destroyed except the people who are rebellious?" (Verse 35).

(b) **Relationship between Surah Al-Ahqaf and the chapter before it (Al-Jathiyah):** Al-Jathiyah ends by mentioning the names of Allah ﷻ, the All-Mighty, the All-Wise: "And He is the All-Mighty, the All-Wise" (Verse 37), and Al-Ahqaf also begins with these two names: "Ha-Mim, the revelation of the book (this Qur'an) is from Allah, the All-Mighty, the All-Wise" (Verse 1-2).





QIC 47: Surah Muhammad

Number of its verses	Thirty-eight (38).
Meaning of its name	Muhammad is the seal of all Prophets and Messengers of Allah. The meaning of the name is the one with complete and perfect praiseworthy attributes.
Reason for its name	The core of the chapter is about the Prophet ﷺ, and his Jihad against the disbelievers.
Its names	It is popularly known as Surah Muhammad, and it is also known as Surah Al-Qital (the War) and Surah Allathina Kafaru (Those who disbelieve).
Its general objective	Motivating the believers to strive in the path of Allah ﷻ while identifying those who oppose them among the disbelievers, and mentioning the rewards of each group.
Reason for its revelation	It is a Madani chapter. There is no authentic narration on the reason for revelation for either the whole chapter or for some of its verses.



Its Virtues:

There is no authentic hadith or specific narration on the virtue of the chapter other than that it is among the chapters that are often recited.

Its Relationship:

(a) Relationship between the beginning of Surah Muhammad and its end: A discussion on how the people of falsehood hinder others from the path of Allah ﷻ. Allah ﷻ says at the opening of the chapter: “Verily, those who disbelieve and hinder (men) from the path of Allah, He will render their deeds in vain” (Verse 1), and He says at the concluding part: “Verily, those who disbelieve and hinder (men) from the path of Allah, and oppose the Messenger after guidance has been clearly shown to them, they will not hurt Allah in the least... “(Verse 33).

(b) Relationship between Surah Muhammad and the chapter before it (Al-Ahqaf): The statement regarding the people of falsehood in the last verse of Al-Ahqaf connects with the first verse in Surah Muhammad such that they seem to be one continuous verse. Allah ﷻ says: “But shall any be destroyed except the rebellious” (Verse 35) and who are the rebellious? “Those who disbelieve and hinder (men) from the path of Allah, He will render their deeds in vain” (Verse 1).





QIC 48: Surah Al-Fath

Number of its verses	Twenty-nine (29).
Meaning of its name	Al-Fath is the treaty of al-Hudaibiyah which occurred in the sixth year after Hijrah. The treaty is named after the location where it occurred in the west of Makkah.
Reason for its name	The subject matter of the chapter is the treaty of al-Hudaibiyah which Allah ﷻ referred to as a manifest conquest.
Its names	The chapter has no other name besides Surah Al-Fath.
Its general objective	To give glad tidings to the Prophet ﷺ and those who follow his path among the believers of a manifest conquest and victory over their enemies.
Reason for its revelation	It is a Madani chapter. It was revealed to the Prophet ﷺ while he was returning from the treaty of al-Hudaibiyah. (Reported by Muslim)



Its Virtues:

It is among the best of that which the sun rises over. Umar ibn Al-Khattab رضي الله عنه said: “I came to the Messenger of Allah and said salam to him. He said: ‘Indeed, a chapter has been revealed to me this night which is more beloved to me than that which the sun rises over,’ then he recited: ‘**Indeed, We have given you a manifest victory**’” (Reported by Bukhari).

Its Relationship:

(a) **Relationship between the beginning of Surah Al-Fath and its end:** A reference to the reward of the believers in the hereafter. Allah ﷻ says at the opening of the chapter: “That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever, and to expiate from them their sins, and that is with Allah, a supreme success” (Verse 5), and at its concluding part, He says: “Allah has promised those who believe and do righteous deeds among them forgiveness and great reward” (Verse 29).

(b) **Relationship between Surah Al-Fath and the chapter before it (Muhammad):** Surah Muhammad focuses on jihad against the disbelievers while a glad tiding of victory against them is given in Surah Al-Fath.





QIC 49: Surah Al-Hujurat

Number of its verses	Eighteen (18).
Meaning of its name	Al-Hujurat in Arabic is the plural of <i>Hujrah</i> which means a room. What the name refers to in this context is the houses of the Prophet ﷺ which were nine houses built from clay and palm fronds.
Reason for its name	It is the only chapter where the incident of the houses was mentioned, and this name indicate the general objective of the chapter and its subject matters.
Its names	It is popularly known as Surah Al-Hujurat (The Rooms), and it is also described as Surah Al-Akhlâq (The chapter of morals).
Its general objective	To explain the etiquette of interacting with the Prophet ﷺ, and encouraging good characters and dissuading from bad ones.
Reason for its revelation	It is a Madani chapter. When the delegation of Bani Tamim came to the Messenger of Allah, Abubakar and Umar disputed concerning their matter and they raised their voices in the presence of the Prophet ﷺ hence the first two verses of the chapter were revealed. (Reported by Bukhari).



Its Virtue:

There is no authentic hadith or specific narration on the virtue of the chapter other than that it is among the chapters that are often recited.

Its Relationship:

(a) **Relationship between the beginning of Surah Al-Hujurat and its end:** A discussion of the behavior of the Bedouins. Allah ﷻ says at the opening of the chapter: “Verily, those calling you behind the dwellings most of them have no sense” (Verse 4), and at the concluding part, He says: “The Bedouins say: we believe ...” (Verse 14).

(b) **Relationship between Surah Al-Hujurat and the chapter before it (Al-Fath):** Surah Al-Fath ends by mentioning the Messenger of Allah ﷺ and his honorable companions. Allah ﷻ says: “Muhammad is the messenger of Allah, and those who are with him are severe against the disbelievers, and merciful among themselves...” (Verse 29), and Surah Al-Hujurat begins with a guidance to the Companions on the proper etiquette of interacting with the Messenger of Allah ﷺ. Allah ﷻ said: “O you who believe! Do not put (yourselves) forward before Allah and His Messenger, and fear Allah. Verily! Allah is All-Hearing, All-Knowing” (Verse 1).





QIC 50: Surah Qaf

Number of its verses	Forty-five (45).
Meaning of its name	<i>Qaf</i> is an Arabic letter the meaning of which is known only to Allah ﷻ just like the remaining letters that open some chapters of the Qur'an.
Reason for its name	It is the only chapter in the Qur'an which opens with the letter <i>Qaf</i> , hence, it derives its name from it.
Its names	It is popularly known as Surah <i>Qaf</i> and it is also known as Surah <i>Al-Basiqat</i> .
Its general objective	Criticism of the creed of denying resurrection, and providing similitudes and proofs of its reality.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the whole chapter or some of its verses.



Its Virtues:

(a)	It is recommended to recite it during Jumat sermon. Ummu Hisham bint Harith ibn an-Nu'man <small>رضي الله عنه</small> said: "I did not memorize 'Qaf, By the Glorious Qur'an' except from the tongue of the Messenger of Allah. He used to recite it every Friday on the pulpit whenever he addresses people" (Reported by Muslim).
(b)	It is recommended to recite it during the two Eid prayers. The Prophet <small>صلى الله عليه وسلم</small> used to recite Qaf and Iqtarabat as-Sa'ah during Eid al-Fitr and Eid al-Adha (Reported by Muslim).

Its Relationship:

(a) **Relationship between the beginning of Surah Qaf and its end:** A focus on the virtues of the Glorious Qur'an. Allah ﷻ says at the opening: "Qaf, By the Glorious Qur'an" (Verse 1), and He says at the concluding part: "But warn by the Qur'an, him who fears My threat" (Verse 45).

(b) **Relationship between Surah Qaf and the chapter before it (Al-Hujurat):** At the end of Al-Hujurat, Allah ﷻ describes the attributes of the believers who tolerate no doubt in their religion: "Verily, the believers are only those who believe in Allah and His Messenger and afterwards doubt not..." (Verse 15), while Surah Qaf begins by mentioning their opposite i.e. those who have doubt in their religion. Allah ﷻ says: "Nay, they wonder that there has come to them a warner from among themselves. So, the disbelievers say: this is a strange thing!" (Verse 2).





QIC 51: Surah Adh-Dhariyat

Number of its verses	Sixty (60).
Meaning of its name	Adh-Dhariyat refers to “The Winnowing Wind” which scatters dry sand and similar things.
Reason for its name	It is the only chapter where Adh-Dhariyat (Winnowing Wind) is mentioned. This name also indicates the general objective and subject matter of the chapter.
Its names	It has no other name than Adh-Dhariyat.
Its general objective	Dealing with the creed of denying resurrection, and giving examples of the punishment of previous generations who denied it.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the whole chapter or some of its verses.



Its virtue:

It is among the similar chapters that the Prophet ﷺ would combine in prayers. In a hadith, Ibn Mas'ud ؓ narrated: "The Prophet ﷺ used to combine two similar chapters in his recitation, Surah at-Tur and Adh-Dhariyat in a rak'ah" (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) **Relationship between the beginning of Surah Adh-Dhariyat and its end:** The promise of the Day of Resurrection. Allah ﷻ says at the opening of the chapter: "Verily, that which you are promised is surely true" (Verse 5), and at the concluding part, He says: "Then woe to those who disbelieve from their Day which they have been promised" (Verse 60).

(b) **Relationship between Adh-Dhariyat and the chapter before it (Qaf):** The two chapters have the same subject matter which is condemning the disbelievers' denial of the Day of Resurrection.





QIC 52: Surah At-Tur

Number of its verses	Forty-nine (49).
Meaning of its name	At-Tur is the name of the mountain where Allah ﷻ spoke to Prophet Musa ﷺ. It is also called Mount Sinai.
Reason for its name	It is the only chapter where Allah ﷻ swore by Mount Sinai. This name also indicates the general objective and subject matters of the chapter. ²⁷
Its names	It has no other name than At-Tur.
Its general objective	Presenting the ambiguities of those who deny the message and refuting them, and explaining the reward of the pious ones who believe in the message.
Reason for its revelation	it is a Makki chapter, there is no authentic narration on the reason for its revelation or revelation of some of its verses.

²⁷ The word *Tur* is mentioned in the Qur'an in ten places but it is only in this chapter that Allah ﷻ swears by it, hence it derives its name from it.



Its Virtues:

(a)	The Prophet ﷺ used to be particular in reciting it in Prayers. Jubair ibn Mut'im narrated: "We heard the Messenger of Allah reciting At-Tur in Maghrib prayers" (Reported by Bukhari).
(b)	It is among the similar chapters that the Prophet ﷺ would combine in prayers. In the hadith of Ibn Mas'ud, he said: "The Prophet ﷺ used to combine two similar chapters in his recitation, Surah at-Tur and Adh-Dhariyat, in a rak'ah" (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) **Relationship between the beginning of Surah Tur and its end:** Affirming the punishment of the deniers. Allah ﷻ says at the opening of the chapter: "Verily, the punishment of your Lord will surely come to pass" (Verse 7), and He says at the concluding part: "And verily, for those who do wrong, there is another punishment before this, but most of them know not" (Verse 47).

(b) **Relationship between Surah Tur and the chapter before it (Adh-Dhariyat):** Allah ﷻ ends Adh-Dhariyat by mentioning punishment: "And verily, for those who do wrong, there is a portion of torment like unto the evil portion of torment of their predecessors, so let them not ask Me to hasten on!" (Verse 47), and He begins Tur by affirming the punishment: "Verily, the punishment of your Lord will surely come to pass" (Verse 7).





QIC 53: Surah An-Najm

Number of its verses	Sixty-two (62).
Meaning of its name	An-Najm in Arabic means “The Star’ which is a celestial object that emits light on its own.
Reason for its name	Allah ﷻ swears by the star because of its importance and its relationship with the story of the Prophet’s journey to the heavens, hence it derives its name from it.
Its names	It has no name other than An-Najm (The Star).
Its general objective	Affirming that revelation is from Allah ﷻ and refuting the creed of polytheism.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the entire chapter or for some of its verses.



Its Virtues:

(a)	It is the first chapter of the Qur'an with a verse of prostration. Abdullah ibn Mas'ud <small>رضي الله عنه</small> said: "The first chapter with a prostration is An-Najm, so the Messenger of Allah prostrated and those behind him also prostrated except a man..." (Reported by Bukhari).
(b)	It is among the similar chapters that the Prophet <small>ﷺ</small> would combine in prayers. In the hadith of Ibn Mas'ud, he said: "The Prophet <small>ﷺ</small> used to combine two similar chapters in his recitation, Surah Ar-Rahman and An-Najm, in one rak'ah" (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) **Relationship between the beginning of Surah An-Najm and its end:** A discussion on revelation and the position of the deniers on it. Allah ﷻ says at the opening of the chapter: "It is only an inspiration that is inspired" (Verse 4), and at the concluding part, He refutes the deniers: "Do you then wonder at this recital (the Qur'an)?"

(b) **Relationship between Surah An-Najm and the chapter before it (At-Tur):** Surah At-Tur ends with a reference to the stars: "And in the night time, also glorify His praises, and at the setting of the stars" (Verse 49), and Surah An-Najm also begins with a reference to star: "By the star when it goes down" (Verse 1).





QIC 54: Surah Al-Qamar

Number of its verses	Fifty-five (55).
Meaning of its name	Al-Qamar in Arabic means “The Moon” which is a celestial object which shines from sunset to dawn.
Reason for its name	It is the only chapter where the miracle of the splitting of the moon is mentioned, and this name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah Al-Qamar, and it is also known as Surah Iqtarabat as-Sa’ah.
Its general objective	Explaining the end of those who deny the miracles of the Prophet ﷺ.
Reason for its revelation	It is a Makki chapter. The people of Makkah asked the Prophet ﷺ for a sign so the moon split in Makkah twice and Allah ﷻ revealed the following verses: “The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away and say: “This is continuous magic” (Authentic hadith, reported by at-Tirmidhi).



Its Virtues:

(a)	It is recommended to recite it in the two Eid prayers. The Prophet ﷺ used to recite Surah Qaf) and Iqtarabat as-Sa'ah during Eid al-Fitr and Eid al-Adha (Reported by Muslim).
(b)	It is among the similar chapters that the Prophet ﷺ would combine in prayers. In the hadith of Ibn Mas'ud, he said: "The Prophet ﷺ used to combine two similar chapters in his recitation, Surah Iqtarabat and Al-Haqqah, in a rak'ah" (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) **Relationship between the beginning of Surah Al-Qamar and its end:** Both affirm the reality of the last Hour. Allah ﷻ says at the opening of the chapter: "The hour is near and the moon is cleft asunder" (Verse 1), and He says at the concluding part: "Nay, but the Hour is their appointed time and the Hour will be more grievous and more bitter" (Verse 46).

(b) **Relationship between Surah Al-Qamar and the chapter before it (An-Najm):** Both chapters focus on heavenly events, hence it is relevant for them to follow each other.





QIC 55: Surah Ar-Rahman

Number of its verses	Seventy-eight (78).
Meaning of its name	Ar-Rahman and Ar-Rahim are two names that are derived from Ar-Rahmah which means mercy in the excessive sense. Ar-Rahman means “The Beneficent” to all creation while Ar-Rahim means the particularly Merciful to the believers.
Reason for its name	The chapter focuses on the mercy of Allah ﷻ with a reminder of His favors to mankind in this world and the hereafter.
Its names	It is popularly known as Surah Ar-Rahman but it is also called <i>‘Arus Al-Qur’an</i> (Bride of the Qur’an).
Its general objective	Highlighting the favors of Allah ﷻ on His servants and inviting them to acknowledge them through the rhetorical question: “Then which of the favors of your Lord will you (both jinns and men) deny?” which is repeated thirty-one times in the chapter.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the entire chapter or for some of its verses.



Its Virtues:

It is among the similar chapters that the Prophet ﷺ would to combine in prayers. In the hadith of Ibn Mas'ud رضي الله عنه, he said: the Prophet ﷺ used to combine two similar chapters in his recitation, Surah Ar-Rahman and An-Najm, in a rak'ah" (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) **Relationship between the beginning of Surah Ar-Rahman and its end:** A discussion of the name of Allah ﷻ, Ar-Rahman. The chapter starts with the name of Allah ﷻ: "Ar-Rahman" (Verse 1), and it is concluded with the saying: "Blessed be the Name of your Lord (Allah), the Owner of Majesty and Honor." (Verse 78).

(b) **Relationship between Surah Ar-Rahman and the chapter before it (Al-Qamar):** Allah ﷻ highlights His saying: "...Near an Omnipotent King" (Verse 55) in an indefinite form. One may ask, "Who is the owner of this attribute?" And the response is given in the opening of Surah Ar-Rahman: "Ar-Rahman" (Verse 1).





QIC 56: Surah Al-Waqi'ah

Number of its verses	Ninety-six (96).
Meaning of its name	Al-Waqi'ah in Arabic means "The Inevitable." It is among the names of the Day of Judgement because its occurrence is inevitable whenever Allah ﷻ wills.
Reason for its name	The meaning of Al-Waqi'ah indicates the general objective and subject matter of the chapter.
Its names	Surah Al-Waqi'ah is the only name the chapter has.
Its general objective	Affirming the inevitability of the Day of Judgment, separating mankind into three categories, and what Allah ﷻ has prepared for each category.
Reason for its revelation	It is a Makki chapter. No reason has been transmitted for the revelation of the entire chapter. However, some of its verses have authentic reason for revelation.



Its Virtues:

(a)	It contains strong admonition on the severity of punishment and terror of the Day of Judgment. Ibn Abbas <small>رضي الله عنه</small> said: “Abu Bakr <small>رضي الله عنه</small> said: ‘O Messenger of Allah! You have grown grey hair.’ He <small>رضي الله عنه</small> said: ‘Hud, Al-Waqi’ah, Al-Mursalat, Amma Yatasalun, and Idhash-Shamsu Kuwwirat made me grow grey hair” (Authentic hadith, reported by at-Tirmidhi).
(b)	It is among the similar chapters that the Prophet <small>ﷺ</small> would combine in prayers. In the hadith of Ibn Mas’ud, he said: “The Prophet <small>ﷺ</small> used to combine two similar chapters in his recitation, Surah Al-Waqi’ah and Nun, in a rak’ah” (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) **Relationship between the beginning of Surah Al-Waqi’ah and its end:** A discussion on the categories of people on the Day of Judgment. These categories are mentioned at the opening of the chapter: “And you (all) will be in three categories” (Verse 7), and these categories are also mentioned at the concluding part: “Then, if he (the dying person) is among the Muqarrabun (those brought near to Allah ﷻ)...” (Verse 88).

(b) **Relationship between Al-Waqi’ah and the chapter before it:** Ar-Rahman ends by mentioning the bliss of the pious ones: “Verily, the pious ones will be in Gardens and rivers” (Verse 54), Allah ﷻ gives details of their bliss at the beginning Al-Waqi’ah. He said: “And the foremost will be the foremost...” (Verse 10).





QIC 57: Surah Al-Hadid

Number of its verses	Twenty-nine (29).
Meaning of its name	Al-Hadid in Arabic means “The Iron.”
Reason for its name	It is the only chapter where benefits of iron is mentioned. This name also indicates the general objective and subject matter of the chapter.
Its names	The chapter has no other name than Surah Al-Hadid.
Its general objective	Encouraging the virtue of spending in the cause of Allah ﷻ in appreciation of His favors in this world and the hereafter.
Reason for its revelation	It is a Madani chapter. There is no authentic narration on the reason for revelation either for the whole chapter or for some of its verses.



Its Virtues:

Surah Al-Hadid is among the chapters which begin with the glorification of Allah ﷻ. A man came to the Messenger of Allah and said: “Teach me to recite O messenger of Allah. The Prophet ﷺ said: ‘Read three chapters which begin with the glorification of Allah ﷻ’ (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) **Relationship between the beginning of Surah Al-Hadid and its end:** A discussion on the glory of Allah ﷻ and His Grace. The chapter starts with a glorification of Allah ﷻ: “Whatsoever is in the heavens and the earth glorifies Allah ﷻ, and He is the All-Mighty and All-Wise” (Verse 1), and it concludes with a description of Allah ﷻ’s Attributes: “And that Grace is in His Hand to bestow it on whomsoever He wills. And Allah is the Owner of great bounty” (Verse 29).

(b) **Relationship between Surah Al-Hadid and the chapter before it (Al-Waqi’ah):** Surah Al-Waqi’ah ends with glorification: “So glorify with praises the Name of your Lord, the Most Great” (Verse 96), and Surah Al-Hadid begins with glorification as well. Allah ﷻ says: “Whatsoever is in the heavens and the earth glorifies Allah, and He is the All-Mighty and All-Wise” (Verse 1).





QIC 58: Surah Al-Mujadila

Number of its verses	Twenty-two (22).
Meaning of its name	<i>Al-Jadal</i> in Arabic means “dispute.” In this context, <i>Al-Mujadila/Al-Mujadala</i> means the pleading woman, i.e. Khaulah bint Tha’labah, who pleaded with the Prophet ﷺ concerning a dispute between her and her husband.
Reason for its name	It is the only chapter where the story of the pleading woman is mentioned. This name also indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah Al-Mujadila. Its other names are Surah Qad Sami’a and Surah Adh-Dhihaar.
Its general objective	Explaining the detailed knowledge of Allah ﷻ, and praising people of knowledge and faith.
Reason for its revelation	It is a Madani chapter. Aisha ؓ said: “Praise be to Allah ﷻ Who hears all sounds. Indeed, the pleading woman came to the Prophet ﷺ talking to him while I was in one corner of the house, I could not hear what she was saying but Allah ﷻ



**Reason for
its revelation**

revealed the verse: “Indeed, Allah has heard the statement of her that disputes with you concerning her husband...” (Authentic hadith, reported by An-Nisa’).

Its Virtues:

There is no authentic hadith or specific narration on the virtue of the chapter except that it is among the divided chapters.

Its Relationship:

(a) **Relationship between the beginning of Surah Al-Mujadila and its end:** A discussion of the affairs of the companions of the Prophet ﷺ. The chapter opens with a reference to one of the female Companions: “Indeed, Allah has heard the statement of her that disputes with you concerning her husband...” (Verse 1), and concludes by invoking the pleasure of Allah ﷻ upon them: “Allah is pleased with them, and they are pleased with Him...” (Verse 22).

(b) **Relationship between Surah Al-Mujadila and the chapter before it (Al-Hadid):** Surah Al-Hadid ends by mentioning the grace of Allah ﷻ: “And that Grace is in the Hand of Allah, He bestows on whomsoever He wills...” (Verse 29), and Surah Al-Mujadala begins with an example of His grace in the story of the pleading woman. Allah ﷻ said: “Indeed, Allah has heard the statement of her that disputes with you concerning her husband...” (Verse 1).





QIC 59: Surah Al-Hashr

Number of its verses	Twenty-four (24).
Meaning of its name	The verb <i>hashara</i> in Arabic means “to assemble.” The meaning of Al-Hashr in this context refers to the exile of the Jews of Bani an-Nadir from Madinah.
Reason for its name	It is the only chapter where the word Al-Hashr occurs. The name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Al-Hashr (The Exile) and it is also known as Surah Bani an-Nadir.
Its general objective	Encouraging self-discipline by setting examples.
Reason for its revelation	It is a Madani chapter. It was revealed concerning the Jews of Bani an-Nadir who conspired against the Prophet ﷺ and violated their covenant. Hence, they were exiled from Madinah and they assembled in Sham. (Reported by Bukhari and Muslim).



Its Virtues:

Surah Al-Hashr is among the chapters which begin with the glorification of Allah ﷻ. A man came to the Messenger of Allah and said: “Teach me to recite O Messenger of Allah.” The Prophet ﷺ said: “Read three chapters which begin with the glorification of Allah ﷻ” (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) **Relationship between the beginning of Surah Al-Hashr and its end:** A discussion on the glorification of Allah ﷻ. The chapter opens with Allah’s glorification: “Whatsoever is in the heavens and the earth glorifies Allah, and He is the All-Mighty and All-Wise” (Verse 1), and it concludes with glorification as well: “All that is in the heavens and the earth glorify Him, and He is the All-Mighty and All-Wise” (Verse 24).

(b) **Relationship between Surah Al-Hashr and the chapter before it (Al-Mujadila):** Al-Mujadila ends by mentioning those who oppose Allah ﷻ and His Messenger: “Making friendship with those who oppose Allah and His Messenger...” (Verse 22), and they are also mentioned at the beginning of Surah Al-Hashr: “That is because they oppose Allah and His Messenger...” (Verse 4).





QIC 60: Surah Al-Mumtahanah

Number of its verses	Thirteen (13).
Meaning of its name	<i>Al-Imtihaan</i> in Arabic means “examination,” and Al-Mumtahanah means the woman whose faith is being examined.
Reason for its name	It is named Al-Mumtahanah because of the story of the first woman to have her faith examined ²⁸ while Al-Mumtahinah refers to the verse used for examining the faith of migrating women.
Its names	It is popularly known as Surah Al-Mumtahanah. Its other names are Surah Al-Imtihaan, and Surah Al-Mawaddah.
Its general objective	Establishing the creed of allegiance to Allah ﷻ and His Messenger, denouncing polytheism and its people, and not taking non-Muslims as allies.

²⁸ She was the who was carrying the letter of Hatib ibn Abi Balta' to the people of Makkah.



**Reason for
its revelation**

It is a Madani chapter. The saying of Allah ﷻ: “O you who believe! Take not My enemies and your enemies as friends, showing them affection...” was revealed concerning the Companion, Hatib ibn Abu Balta’ (Reported by Bukhari and Muslim).

Its Virtues:

There is no authentic hadith or specific narration on the virtue of the chapter other than that it is among the long-divided chapters.

Its Relationship:

(a) **Relationship between the beginning of Surah Al-Mumtahanah and its end:** Prohibition of taking other than Allah ﷻ as friends. Allah ﷻ says at the opening of the chapter: “O you who believe! Take not My enemies and your enemies as friends...” (Verse 1), and He says at the concluding part: “O you who believe! Take not as friends the people who incurred the wrath of Allah...” (Verse 13).

(b) **Relationship between Al-Mumtahanah and the chapter before it (Al-Hashr):** Surah Al-Hashr exposes the behaviors of the enemies of Allah ﷻ, then Al-Mumtahanah follows it with a warning against their behaviors.





QIC 61: Surah As-Saf

Number of its verses	Fourteen (14).
Meaning of its name	As-Saf in Arabic means “The Rank.” What it means in this context is the rank of the Muslim army during battle as if they are a solid structure.
Reason for its name	This name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as As-Saf and it is also known as Surah Al-Hawariyin (The Disciples).
Its general objective	Invitation to Muslims to unite and close their ranks during battle and in matters that affect the Ummah.
Reason for its revelation	It is a Madani chapter. Abdullah ibn Salam <small>رضي الله عنه</small> said: “We sat with a group of the companions of the Messenger of Allah <small>ﷺ</small> and we said: ‘If we know which of the deeds is most beloved to Allah <small>ﷻ</small> , we would have done it.’ So Allah <small>ﷻ</small> revealed verse 1-4 of the chapter and the Messenger of Allah recited them to us” (Authentic hadith, reported by At-Tirmidhi).



Its virtue:

Surah As-Saf is among the chapters which begin with the glorification of Allah ﷻ. A man came to the Messenger of Allah and said: “Teach me to recite O Messenger of Allah.” The Prophet ﷺ said: “Read three chapters which begin with the glorification of Allah ﷻ” (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) **Relationship between the beginning of Surah As-Saf and its end:** Giving moral instruction to the believers and granting them victory. Allah ﷻ said at the opening of the chapter: “O you who believe! Why do you say that which you do not do?” (Verse 1), and He says at the concluding part: “So We supported those who believed against their enemies, and they became dominant” (Verse 14).

(b) **Relationship between Surah As-Saf and the chapter before it (Al-Mumtahanah):** Surah Al-Mumtahanah focuses on examining the hearts, and Surah As-Saf follows with an invitation to unite the hearts of the Muslims.





QIC 62: Surah Al-Jumu'ah

Number of its verses	Eleven (11).
Meaning of its name	Al-Jumu'ah in Arabic means "Friday" and it is the best day of the week. However, what it means in this context is the Friday Prayers.
Reason for its name	This name indicates the general objective of the chapter and its subject matters.
Its names	The only name the chapter has is Surah Al-Jumu'ah.
Its general objective	Reminding the Muslims of the favor Allah conferred on them through the divine message, a reminder to them on the virtues of the Prophet ﷺ, and an admonition to them to unite.
Reason for its revelation	It is a Madani chapter. Abu Huraira <small>رضي الله عنه</small> narrated that: "We were sitting with the Prophet ﷺ when Surah Al-Jumu'ah was revealed to him: "And He has sent him (Muhammad) also to others among them (Muslims) who have not yet joined them. And He is the All-Mighty, the All-Wise" (Reported by Bukhari)



Its Virtues:

(a)	It is among the chapters that the Prophet ﷺ would pair with another in one rak'ah in the prayers. In a lengthy hadith, Ibn Mas'ud ؓ said: "The Prophet ﷺ used to combine two similar chapters in his recitation, Surah Al-Jumu'ah and Al-Munafiqun, in a rak'ah" (Reported by Muslim).
(b)	Surah Al-Jumu'ah is among the chapters which begin with the glorification of Allah ﷻ. A man came to the Messenger of Allah and said: "Teach me to recite O Messenger of Allah." The Prophet ﷺ said: "Read three chapters which begin with the glorification of Allah ﷻ" (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) **Relationship between the beginning of Surah Al-Jumu'ah and its end:** A focus on the responsibility of the Messenger. Allah ﷻ says at the opening of the chapter: "He it is Who has sent among the unlettered ones a Messenger (Muhammad) from among themselves..." (Verse 2), and at the concluding part, He says: "And they leave you standing..." (Verse 11).

(b) **Relationship between Surah Al-Jumu'ah and the chapter before it (As-Saf):** Surah As-Saf encourages unity of the Muslims; it is thus relevant for Al-Jumu'ah to come after it with an example of this unity through the Friday prayer.





QIC 63: Surah Al-Munafiqun

Number of its verses	Eleven (11).
Meaning of its name	<i>An-Nifaq</i> in Arabic means “hypocrisy.” It is concealing disbelief and manifesting faith. Al-Munafiqun in this context refers to the polytheist who lived in Madinah.
Reason for its name	The chapter discusses the affairs of the hypocrites hence it is named after them.
Its names	It is popularly known as Surah Al-Munafiqun (The Hypocrites), and it is also known as Surah Idha ja’akal Munafiqun (When the hypocrites come to you).
Its general objective	Explaining the attributes of the hypocrites and warning against emulating those attributes.
Reason for its revelation	It is a Madani chapter. No reason is transmitted for its revelation as a whole chapter. However, some of its verses have authentic reason for revelation. ²⁹

²⁹ That is the saying of Allah ﷻ: “Spend not on those who are with Allah ﷻ’s Messenger, until they desert him...” and the verse after it. They were revealed concerning the leader of the hypocrites, Abdullah ibn Ubay ibn Salul (Reported by Bukhari and Muslim).



Its Virtues:

It is among the chapters that the Prophet ﷺ would combine with another in one rak'ah in the prayers. In a lengthy hadith, Ibn Mas'ud ؓ said: "The Prophet ﷺ used to combine two similar chapters in his recitation, Surah Al-Jumu'ah and Al-Munafiqun, in a rak'ah" (Reported by Muslim).

Its Relationship:

- (a) **Relationship between the beginning of Surah Al-Munafiqun and its end:** The entire chapter focuses on the attributes of the hypocrites.
- (b) **Relationship between Surah Al-Munafiqun and the chapter before it (Al-Jumu'ah):** Surah Al-Jumu'ah gives an example of Muslim unity, and Surah Al-Munafiqun gives an example of those who have broken away from the unity of the Muslims.





QIC 64: Surah At-Taghabun

Number of its verses	Eighteen (18).
Meaning of its name	At-Taghabun in Arabic means “Mutual Deprivation.” It is among the names of the Day of Judgment.
Reason for its name	This name indicates the general objective and subject matter of the chapter.
Its names	The chapter has no other name but Surah At-Taghabun.
Its general objective	Encouraging faith, warning against deprivation, and learning from the experience of past nations.
Reason for its revelation	It is a Madani chapter. No reason is transmitted for the revelation of the chapter as a whole. However, some of its verses have authentic reason for revelation.



Its Virtues:

Surah At-Taghabun is among the chapters which begin with the glorification of Allah ﷻ. A man came to the Messenger of Allah and said: “Teach me to recite O Messenger of Allah.” The Prophet ﷺ said: “Read three chapters which begin with the glorification of Allah ﷻ” (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) **Relationship between the beginning of Surah At-Taghabun and its end:** A discussion on the Names and Attributes of Allah ﷻ. Allah ﷻ says at the opening of the chapter: “His is the dominion, and to Him belongs all the praises, and He is able to do all things” (Verse 1), and at the concluding part, He says: “And Allah is Most Ready to appreciate and to reward, Most forbearing. All-Knower of the unseen and seen, the All-Mighty, the All-Wise.” (Verse 18).

(b) **Relationship between Surah At-Taghabun and the chapter before it (Al-Munafiqun):** Allah ﷻ says at the end of Al-Munafiqun: “Allah is All-Aware of what you do” (Verse 11), and He says at the beginning of At-Taghabun: “And Allah is All-Seer of what you do” (Verse 2) thus, affirming that His knowledge encompasses all things.





QIC 65: Surah At-Talaq

Number of its verses	Twelve (12).
Meaning of its name	At-Talaq in Arabic means “The Divorce.”
Reason for its name	This name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as At-Talaq and it is also known as Surah An-Nisa al-Quswa.
Its general objective	Preservation of marital bond.
Reason for its revelation	It is a Madani chapter. There is no authentic narration on the reason for revelation neither for the whole chapter nor for some of its verses.



Its Virtues:

There is no authentic narration on the virtue of the chapter other than that it is among the long-divided (*tiwal mufassal*) chapters.

Its Relationship:

(a) **Relationship between the beginning of Surah At-Talaq and its end:** Discussion on the vastness of Allah's knowledge. Allah ﷻ says at the opening of the chapter: "You know not, it may be that Allah will afterwards bring some new thing to pass" (Verse 1), and He says at the concluding part: "And that Allah surrounds all things in (His) knowledge" (Verse 12).

(b) **Relationship between Surah At-Talaq and the chapter before it (At-Taghabun):** Allah ﷻ commands piety at the end of At-Taghabun: "Fear Allah to the best of your ability" (Verse 16), and He commands same at the beginning of At-Talaq saying: "Fear Allah your Lord" (Verse 1).





QIC 66: Surah At-Tahrim

Number of its verses	Twelve (12).
Meaning of its name	<i>Tahrim</i> in Arabic means “Prohibition” which is the opposite of <i>Tahleel</i> which means permissibility. The meaning of <i>At-Tahrim</i> in this context is the Prophet’s prohibition of honey for himself.
Reason for its name	It is the only chapter where the incident of the prohibition is mentioned. This name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as <i>Surah At-Tahrim</i> (the Prohibition), and it is also known as <i>Surah An-Nabiy</i> (the Prophet).
Its general objective	Emulating the Prophet ﷺ in maintaining good family relationship.
Reason for its revelation	It is a <i>Madani</i> chapter. It was revealed concerning the Jews of <i>Bani an-Nadir</i> who conspired against the Prophet ﷺ and violated their covenant. Hence, they were exiled from <i>Madinah</i> and they assembled in <i>Sham</i> . (Reported by <i>Bukhari</i> and <i>Muslim</i>).



Its virtue:

There is no authentic narration on the virtue of the chapter other than that it is among the long-divided (tiwal mufassal) chapters.

Its Relationship:

- (a) **Relationship between the beginning of Surah At-Tahrim and its end:** A discussion on the qualities of the righteous woman. The chapter opens with a reference to the wives of the Prophet ﷺ, and at the concluding part, there is also reference to wives of some Prophets and righteous women.
- (b) **Relationship between At-Tahrim and the chapter before it (At-Talaq):** Both chapters have the same subject matter i.e. the household of the Prophet, and marital relationship and its rulings.





QIC 67: Surah Al-Mulk

Number of its verses	Thirty (30).
Meaning of its name	Mulk in Arabic means “Sovereignty.” What it means in this context is the dominion of Allah ﷻ over everything.
Reason for its name	The entire chapter talks about indicators of the dominion of Allah ﷻ, hence it derives its name from it.
Its names	It is popularly known as Surah Al-Mulk (The Sovereignty). It is also known as Surah At-Tabaraka (Blessings), Surah Al-Munjiyah (the Savior) and Surah Al-Mujadilah (the Disputer).
Its general objective	Explaining the exclusive dominion of Allah ﷻ and His limitless power over His creation.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the whole chapter or some of its verses.



Its Virtues:

(a)	It saves from the punishment of the grave. The Prophet ﷺ said: “A chapter in the Qur’an with thirty verses interceded for its companion until he was forgiven: “Blessed is He in Whose Hands is the dominion” (Authentic hadith, reported by Ibn Majah).
(b)	It is recommended to recite it every night before sleep. Jabir <small>رضي الله عنه</small> narrated that: “The Prophet ﷺ did not use to sleep until he recites: “Alif-Lam-Mim, revelation of the book” Surah As-Sajdah, and “Blessed is He in Whose Hands is the dominion” (Authentic hadith, reported by Ahmad).

Its Relationship:

(a) **Relationship between the beginning of Surah Al-Mulk and its end:** A discussion of Allah’s Power. The chapter opens with the first indicator of the power of Allah ﷻ: “Who has created death and life...” (Verse 2), and it concludes with the most important element of life: “Say: tell me! If your water were to be sunk away, who then can supply you with flowing (spring) water?” (Verse 30).

(b) **Relationship between Surah Al-Mulk and the chapter before it (At-Tahrim):** Surah At-Tahrim ends by mentioning two categories of those who believed and those who disbelieved, while Surah Al-Mulk begins with a test for them. Allah ﷻ says: “Who among you is best in deeds” (Verse 2).





QIC 68: Surah Al-Qalam

Number of its verses	Fifty-two (52).
Meaning of its name	Al-Qalam in Arabic means “The Pen.” It is the first thing Allah ﷻ created and He commanded it to write all that will be. The meaning of the Pen in this context refers to all pen used by people to write.
Reason for its name	This name indicates the general objective and subject matter of the chapter.
Its names	It is more commonly known as Surah Al-Qalam (The Pen), but it is also known as Surah Nun.
Its general objective	Confirming the prophethood of the Prophet ﷺ, and refuting the doubts of the deniers concerning his personality and message.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the whole chapter or some of its verses.



Its Virtue:

It is among the chapters that the Prophet ﷺ would combine with others in one rak'ah in the prayers. In a lengthy hadith, Ibn Mas'ud ؓ said: "The Prophet ﷺ used to combine two similar chapters in his recitation, Idha waqa'at and Nun, in a rak'ah" (Authentic hadith, reported by Abu Dawud).

Its Relationship:

- (a) **Relationship between the beginning of Surah Al-Qalam and its end:** Refuting the accusation of madness ascribed to the Prophet. Allah ﷻ says at the opening of the chapter: "You are not, by the Grace of your Lord, a madman" (Verse 2), and at the concluding part: "And they say he is a madman" (Verse 51).
- (b) **Relationship between Surah Al-Qalam and the chapter before it (Al-Mulk):** Surah Al-Mulk mentions a number of Allah's creations; hence, it is relevant for Al-Qalam to come after that because it is the first thing Allah ﷻ created.





QIC 69: Surah Al-Haqqah

Number of its verses	Fifty-two (52).
Meaning of its name	Al-Haqqah in Arabic means “The Reality.” It is among the names of the Day of Judgement, and it is so named because the reality of things will become manifest on that day.
Reason for its name	It is the only chapter where the word Al-Haqqah is mentioned, and this name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah Al-Haqqah, and it is also known as Surah Al-Silsilah (the Chain).
Its general objective	Affirming the reality of the Last Day, and depicting the condition of people on the Day of Reckoning.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation of the whole chapter or some of its verses.



Its Virtue:

It is among the chapters that the Prophet ﷺ would combine with others in one rak'ah in the prayers. In a lengthy hadith, Ibn Mas'ud ؓ said: "The Prophet ﷺ used to combine two similar chapters in his recitation, Iqtarabat and Al-Haqqah, in a rak'ah" (Authentic hadith, reported by Abu Dawud).

Its Relationship:

- (a) **Relationship between the beginning of Surah Al-Haqqah and its end:** Exposing the deniers. Allah ﷻ says at the opening of the chapter: "Thamud and 'Ad denied the striking Hour" (Verse 4), and at the concluding part: "And verily, We know that among you are those who deny" (Verse 49).
- (b) **Relationship between Surah Al-Haqqah and the chapter before it (Al-Qalam):** Since it is mentioned that the pen has written everything, including the realities of the Last Day, it is thus relevant to mention a name among the names of the Day of Judgment which is Al-Haqqah.





QIC 70: Surah Al-Ma'rij

Number of its verses	Forty-four (44).
Meaning of its name	Al-Ma'rij in Arabic means “The Ascending Stairways” through which the angels pass to ascend to Allah ﷻ
Reason for its name	It is the only chapter where the word Al-Ma'rij occurs. This name also indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah Al-Ma'rij (The Ascending Stairways). Its other names include Surah Sa'ala Sa'ilun (A questioner asked), and Surah Al-Waqi' (The Reality).
Its general objective	Warning against cultivating the attributes of the disbelievers and their manners, and recommending the attributes of the people of faith.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either of the whole chapter or some of its verses.



Its Virtue:

It is among the chapters that the Prophet ﷺ would combine with others in one rak'ah in the prayers. In a lengthy hadith, Ibn Mas'ud ؓ said: "The Prophet ﷺ used to combine two similar chapters in his recitation, Sa' ala sa'ilun, and An-Nazi'at, in a rak'ah" (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) **Relationship between the beginning of Surah Al-Ma'rij and its end:** Response to the queries of the disbelievers about punishment and confirming its reality. Allah ﷻ says at the opening of the chapter: "A questioner asked about a torment about to befall" (Verse 1), and at the concluding part: "With their eyes lowered in fear and humility, ignominy covering them. That is the day which they were promised" (Verse 44).

(b) **Relationship between Surah Al-Ma'rij and the chapter before it (Al-Haqqah):** Surah Al-Haqqah discusses the Day of Judgement, it is thus relevant that Surah Al-Ma'rij follows it with explanation of the length of that day which is fifty thousand years.





QIC 71: Surah Nuh

Number of its verses	Twenty-eight (28).
Meaning of its name	Nuh ﷺ is one of the Messengers of Strong Will. He spent one thousand years inviting his people to Tawhid of Allah ﷻ but only few believed in him.
Reason for its name	The entire chapter focuses on the story of Nuh ﷺ and his people, hence it is named after him.
Its names	It is popularly known as Surah Nuh, and also Surah Inna arsalna Nuhan (Verily, We sent Nuh).
Its general objective	Presenting details of the preaching of Nuh ﷺ as a model for others who are propagating the religion of Allah ﷻ.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the chapter or some of its verses.



Its Virtue:

There is no authentic narration on the virtue of the chapter other than that it is among the long-divided chapters.

Its Relationship:

- (a) **Relationship between the beginning of Surah Nuh and its end:** The entire chapter focuses on the story of Nuh ﷺ and his people.
- (b) **Relationship between Surah Nuh and the chapter before it (Al-Ma'rij):** Surah Al-Ma'rij ends with an affirmation of punishment for the disbelievers. Allah ﷻ says: “Their eyes lowered in fear and humility, ignominy covering them...” (Verse 44), the story of Nuh ﷺ provides an example of the sunnah of Allah in warning before the occurrence of punishment. Allah ﷻ says: “Verily, We sent Nuh to his people (saying): warn your people before there comes to them a painful torment” (Verse 1).





QIC 72: Surah Al-Jinn

Number of its verses	Twenty-eight (28).
Meaning of its name	The jinn are beings created by Allah ﷻ for the purpose of His worship just like human. They were created from fire whereas man was created from clay.
Reason for its name	The entire chapter centers on the jinn, their deeds and their condition, hence it is named after them.
Its names	It is popularly known as Surah Al-Jinn, and it is also known as Surah Qul Uhiya (Say: it was revealed).
Its general objective	Explaining the reality of the faith of the jinn, their conditions, the limit of their abilities, and the fact that they can neither benefit nor harm.
Reason for its revelation	It is a Makki chapter. A group of jinn listened to the Messenger of Allah ﷺ while he was observing the dawn prayers with his companions. So, they said: “By Allah this is what has created a barrier between us and news from the heaven. Then they returned to their people and Allah ﷻ revealed the verses (Reported by Bukhari and Muslim).



Its Virtue:

There is no authentic hadith or specific narration on the virtue of the chapter except that it is among the long-divided chapters.

Its Relationship:

(a) **Relationship between the beginning of Surah Al-Jinn and its end:** Identification of the Jinn as part of the unseen. Allah ﷻ says at the opening of the chapter: “Say: it has been revealed to me that a group of Jinn listened (to this Qur’an)...” (Verse 1), and at the concluding part: “The All-Knower of the unseen, and He reveals to none His unseen” (Verse 26).

(b) **Relationship between Surah Al-Jinn and the chapter before it (Nuh):** The story of Nuh ﷺ shows that only few believed in him among men, while Surah Al-Jinn also showed that only few among the Jinn believed in Prophet Muhammad ﷺ.





QIC 73: Surah Al-Muzzamil

Number of its verses	Twenty (20).
Meaning of its name	The word Al-Muddathir and Al-Muzzamil have the same meaning, and they mean “The Enshrouded One.” Al-Muzzamil in this context refers to the Prophet who enshrouded himself in his garment.
Reason for its name	It is the only chapter where the word Al-Muzzamil is mentioned, and this name indicates the general objective of the chapter and its subject matters.
Its names	The chapter has no other name than Surah Al-Muzzamil.
Its general objective	Explaining the necessity of spiritual preparation for a preacher, using the Prophet as an example..
Reason for its revelation	It is a Makki chapter. While no reason is transmitted for the revelation of the chapter as a whole, however, some of its verses have authentic reason for revelation.



Its Virtue:

It is among the chapters that the Prophet ﷺ would combine with another in one rak'ah in the prayers. In a lengthy hadith, Ibn Mas'ud ؓ said: "The Prophet ﷺ used to combine two similar chapters in his recitation, Al-Muddathir and Al-Muzzamil, in a rak'ah" (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) **Relationship between the beginning of Surah Al-Muzzamil and its end:** Both contain an injunction to recite the Qur'an. Allah ﷻ says at the opening of the chapter: "And recite the Qur'an in slow (pleasant tone) and style" (Verse 4), and at the concluding part: "So recite the Qur'an as may be easy..." (Verse 20).

(b) **Relationship between Al-Muzzamil and the chapter before it (Al-Jinn):** Surah Al-Jinn mentions that some Jinns accepted faith as a result of the preaching of the Prophet ﷺ, it is thus relevant that Al-Muzzamil begins with a recommendation to show gratitude for this favor through the night prayers and other acts of devotion.





QIC 74: Surah Al-Muddathir

Number of its verses	Fifty-six (56).
Meaning of its name	The word Al-Muddathir and Al-Muzzamil have the same meaning, and they mean “The Enshrouded One.” Al-Muddathir in this context refers to the Prophet ﷺ who enshrouded himself in his garment.
Reason for its name	It is the only chapter in which the word Al-Muddathir occurs. This name indicates the general objective and subject matter of the chapter.
Its names	The chapter has no other name than Surah Al-Muddathir.
Its general objective	Highlighting the responsibility of a missionary and the conditions of those who deny the message and their unpleasant end.
Reason for its revelation	It is a Makki chapter. Jabir ibn Abdullah <small>رضي الله عنه</small> said: “The Prophet ﷺ said: “While I was walking, suddenly, I heard a voice from the sky, so I looked up and saw the same angel who came to me at the cave



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its revelation**

of Hira sitting on a chair between the sky and the earth, so I got afraid of him and returned home. I said: ‘Cover me, cover me’” and Allah ﷻ revealed: “O you enshrouded” up till “And keep away from the idols” (Verses 1-5) after this, the revelation started coming strongly and frequently” (Reported by Bukhari and Muslim).

Its Virtue:

It is among the chapters that the Prophet ﷺ would combine with another in one rak’ah in the prayers. In a lengthy hadith, Ibn Mas’ud ؓ said: “The Prophet ﷺ used to combine two similar chapters in his recitation, Al-Muddathir and Al-Muzzamil, in a rak’ah” (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) Relationship between the beginning of Surah Al-Muddathir and its end: A reminder on the severity of the Day of Judgment. Allah ﷻ says at the opening of the chapter: “Truly, that day will be a Hard Day. Far from easy for these disbelievers” (Verses 9-10), and at the concluding part: “Nay! But they fear not the Hereafter. Nay, verily, this (Qur’an) is an admonition” (Verses 53-54).

(b) Relationship between Surah Al-Muddathir and the chapter before it (Al-Muzzamil): Both chapters have the same subject matter i.e. the personality of the Prophet ﷺ and preparing a missionary for his role.





QIC 75: Surah Al-Qiyamah

Number of its verses	Forty (40).
Meaning of its name	Al-Qiyamah in Arabic means “The Resurrection”; it is among the names of the Day of Judgment. It is so named because people will be resurrected from their graves for reckoning.
Reason for its name	This name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah Al-Qiyamah (The Resurrection), and it is also known as Surah La uqsimu bi Yawm il Qiyamah (I swear by the Day of Resurrection).
Its general objective	Affirming the belief in the reality of resurrection and reckoning.
Reason for its revelation	It is a Makki chapter, and no reason is transmitted for the revelation of the chapter as a whole. However, some of its verses have authentic reason for revelation.



Its Virtue:

It is among the chapters that the Prophet ﷺ would combine with another in one rak'ah in the prayers. In a lengthy hadith, Ibn Mas'ud ؓ said: "The Prophet ﷺ used to combine two similar chapters in his recitation, Surah Al-Insan and Al-Qiyamah, in a rak'ah" (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) **Relationship between the beginning of Surah Al-Qiyamah and its end:** A reminder to man of his creation and guidance. Allah ﷻ says at the opening of the chapter: "Does man think that we shall not assemble his bones?" (Verse 3), and at the concluding part: "Does man think that he will be left neglected?" (Verse 36).

(b) **Relationship between Al-Qiyamah and the chapter before it (Al-Muddathir):** Allah ﷻ ends Al-Muddathir by reminding people of the Last Day, saying: "Nay! But they fear not the Hereafter" (Verse 53), and He begins Al-Qiyamah by giving details about that day: "I swear by the Day of Resurrection" (Verse 1).





QIC 76: Surah Al-Insan

Number of its verses	Thirty-one (31).
Meaning of its name	Al-Insan in Arabic means “The Man.”
Reason for its name	This name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah Al-Insan (The Man). Its other names include Surah Hal Ata ‘alal insan (Has there not been over Man), and Surah Ad-Dahr (The Time).
Its general objective	To reminding man of his creation and admonish him with his final end.
Reason for its revelation	It is a Madani chapter. No authentic narration is reported on the reason for revelation either of the chapter as a whole or some of its verses.



Its Virtues:

(a)	It is recommended to recite it during the Dawn Prayers on Friday. Abu Huraira ﷺ narrated that: “The Prophet ﷺ used to recite during the dawn prayers on Friday: “Alif-Lam-Mim tanzil” As-Sajdah, and Hal Ata ‘alal In-san” (Reported by Bukhari and Muslim).
(b)	It is among the chapters that the Prophet ﷺ would combine with another in one rak’ah in the prayers. In a lengthy hadith, Ibn Mas’ud ﷺ said: “The Prophet ﷺ used to combine two similar chapters in his recitation, Surah Al-Insan, and Al-Qiyamah, in a rak’ah” (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) **Relationship between the beginning of Surah Al-Insan and its end:** A reminder on the creation of Man. Allah ﷻ says at the opening of the chapter: “Verily, We have created man from drops of mixed semen, in order to try him, so We made him hearer and seer” (Verse 2), and at the concluding part: “We created them, and We have made them of strong built...” (Verse 28).

(b) **Relationship between Surah Al-Insan and the chapter before it (Al-Qiyamah):** Surah Al-Qiyamah ends by reminding man of the source of his creation. Allah ﷻ says: “Was he not a mixture of male and female semen poured forth? Then he became a clot; then Allah shaped and fashioned him in due proportion.” (Verse 37-38), and Al-Insan begins in a similar manner. Allah ﷻ says: “Verily, We have created man from drops of mixed semen, in order to try him, so We made him hearer and sir” (Verse 2).





QIC 77: Surah Al-Mursalat

Number of its verses	Fifty (50).
Meaning of its name	Al-Mursalat in Arabic means “The Emissaries.” It refers to the angels that bear revelation to the Prophets.
Reason for its name	It is the only chapter in which the word Al-Mursalat occurs. This name indicates the general objective and subject matters of the chapter.
Its names	It is commonly known as Surah Al-Mursalat (The Emissaries). Its other names include Surah Wal mursalat urfa, and Surah Al-Urf.
Its general objective	Establishing the proof of the inevitability of the Day of Judgment to the deniers.
Reason for its revelation	It is a Makki chapter. Ibn Mas’ud <small>رضي الله عنه</small> said: “While we were with the Prophet <small>ﷺ</small> in a cave in Mina, suddenly Surah Wal mursalat was revealed to him. Verily, he was reciting it and I was learning it from his mouth, (while) his mouth was wet with it” (Reported by Bukhari).



Its Virtues:

(a)	It contains stern admonition on the punishment and terror of the Day of Judgment. Ibn Abbas <small>رضي الله عنه</small> said: “Abu Bakr <small>رضي الله عنه</small> said: ‘O Messenger of Allah! You have grown grey hair.’ He <small>رضي الله عنه</small> said: ‘Hud, Al-Waqi’ah, Al-Mursalat, ‘Amma Yatasa’alun, and Idhash-Shamsu Kuwwirat made me grow grey hair” (Authentic hadith reported by at-Tirmidhi).
(b)	It is among the chapters that the Prophet <small>ﷺ</small> would combine with another in one rak’ah in the prayers. In a lengthy hadith, Ibn Mas’ud <small>رضي الله عنه</small> said: “The Prophet <small>ﷺ</small> used to combine two similar chapters in his recitation, ‘Amma yatasa aluna and wal mursalat,’ in a rak’ah” (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) **Relationship between the beginning of Surah Al-Mursalat and its end:** Allah ﷻ mentions woe repeatedly both at the beginning and end of the chapter to affirm the impending punishment for the deniers: “Woe that Day to the deniers (of the Day of Resurrection)” (Verse 49).

(b) **Relationship between Surah Al-Mursalat and the chapter before it (Al-Insan):** Surah Al-Insan ends with a mention of punishment: “And as for wrong-doers, He has prepared a painful punishment” (Verse 31), while Surah Al-Mursalat begins with a number of oaths in order to warn about the punishment. Allah ﷻ says: “To cut off all excuses or to warn. Surely, what you are promised must come to pass” (Verse 6-7).





QIC 78: Surah An-Naba

Number of its verses	Forty (40).
Meaning of its name	An-Naba in Arabic means “The News.” What this refers to in this context is the question of the disbelievers about the news of resurrection.
Reason for its name	This name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as An-Naba (The News). Its other names include: Surah ‘Amma, Surah Al-Mu’sirat, and Surah At-Tasa’ul.
Its general objective	Affirming the creed of resurrection and reckoning.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for its revelation or revelation of some of its verses.



Its Virtues:

<p>(a)</p>	<p>It contains stern admonition on the punishment and terror of the Day of Judgment. Ibn Abbas <small>رضي الله عنه</small> said: “Abu Bakr <small>رضي الله عنه</small> said: ‘O Messenger of Allah! You have grown grey hair.’ He <small>رضي الله عنه</small> said: ‘Hud, Al-Waqi’ah, Al-Mursalat, ‘Amma Yatasa’alun, and Idhash-Shamsu Kuwwirat made me grow grey hair” (Authentic hadith reported by at-Tirmidhi).</p>
<p>(b)</p>	<p>It is among the chapters that the Prophet <small>ﷺ</small> would combine with another in one rak’ah in the prayers. In a lengthy hadith, Ibn Mas’ud <small>رضي الله عنه</small> said: “The Prophet <small>ﷺ</small> used to combine two similar chapters in his recitation, ‘Amma yatasa aluna, and wal mursalat,’ in a rak’ah” (Authentic hadith, reported by Abu Dawud).</p>

Its Relationship:

(a) **Relationship between the beginning of Surah An-Naba and its end:** Both focus on the reality of resurrection. The chapter starts with the disbelievers’ query about resurrection. Allah ﷻ says: “What are they asking one another? About the great news” (Verse 1-2), and it concludes with their regret they will express after their resurrection: “And the disbeliever will say: woe to me! Would that I were dust” (Verse 40).

(b) **Relationship between An-Naba and the chapter before it (Al-Mursalat):** Surah Al-Mursalat focuses on the Day of Judgment, it is thus relevant for An-Naba to follow with a question about that day.





QIC 79: Surah An-Nazi'at

Number of its verses	Forty-six (46).
Meaning of its name	The verb <i>Naza'a</i> in Arabic means “to pull out and remove.” In this context, An-Nazi'at refers to the angels who pull out the souls of the disbelievers harshly.
Reason for its name	It is the only chapter where the angels are described as Nazi'at (Those who pull out). This name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah An-Nazi'at. Its other names include: Surah As-Sahirah and Surah At-Tammah.
Its general objective	Establishing the creed of faith in the Day of Judgment, Resurrection, and the division of people on the Day of Judgment.
Reason for its revelation	It is a Makki chapter. No reason is transmitted for its revelation as a whole, however, some of its verses have authentic reason for revelation.



Its Virtue:

It is among the chapters that the Prophet ﷺ would combine with another in one rak'ah in the prayers. In a lengthy hadith, Ibn Mas'ud ؓ said: "The Prophet ﷺ used to combine two similar chapters in his recitation, Surah Al-Ma'rij and An-Nazi'at, in a rak'ah" (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) **Relationship between the beginning of Surah An-Nazi'at and its end:** Affirming the reality of the Day of Judgment. Allah ﷻ opens the chapter with a number of oaths to affirm the Day of Judgment: "On the Day the earth and the mountains will shake violently. The second blowing of the trumpet follows it" (Verse 6-7), and He concludes it by mentioning the Hour: "They ask you about the hour when will its appointed time be" (Verse 42).

(b) **Relationship between Surah An-Nazi'at and the chapter before it (An-Naba):** Surah An-Naba ends with the statement of the disbeliever: "Woe unto me! Would that I were dust" (Verse 40), it is only relevant for An-Nazi'at to begin by describing how his soul will be pulled out. Allah ﷻ says: "By those (angels) who pull out (the souls of the disbelievers) with great violence" (Verse 1).





QIC 80: Surah 'Abasa

Number of its verses	Forty-two (42).
Meaning of its name	The verb 'Abasa in Arabic means "He Frowned." This in reference to the Prophet ﷺ when he frowned at the Companion, Abdullah ibn Ummi Maktum and so Allah ﷻ rebuked him to purify and perfect his great character.
Reason for its name	It is the only chapter in which the incident of 'Abasa occurs. This name indicates the general objective and subject matters of the chapter.
Its names	It is popular as Surah 'Abasa but it has other names which include Surah Al-A'ma, Surah Al-Gurrah, and Surah As-Sakhah.
Its general objective	To invite man to the worship of Allah ﷻ alone, to remind him of the numerous favors of Allah ﷻ, and to inform him of the end of those who believe and that of those who deny.
Reason for its revelation	It is a Makki chapter. Aisha ؓ narrated that "Abasa wa tawalla" was revealed concerning Ibn Ummi Maktoom ؓ, the blind man. He came to the Messenger of Allah and said: "O Messenger



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its revelation**

of Allah guide me,” while the Prophet ﷺ was with a man among the nobles of Quraysh. So, the Prophet ﷺ started turning away from him in order to give attention to the other man while saying to him: “Do you find anything wrong in what I am saying?” and the man was saying: “No” (Authentic hadith, reported by At-Tirmidhi).

Its Virtue:

It is among the chapters that the Prophet ﷺ would combine with another in one rak'ah in the prayers. In a lengthy hadith, Ibn Mas'ud ؓ said: “The Prophet ﷺ used to combine two similar chapters in his recitation, Surah Al-Mutaffifin and 'Abasa, in a rak'ah” (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) **Relationship between the beginning of Surah 'Abasa and its end:** A focus on the end of the believer and that of the disbeliever. The chapter starts with an identification of two categories of people; the true believer and the rich disbeliever. Allah ﷻ says: “He frowned and turn away...” (Verse 1), and it concludes with a mention of the end of both of them. Allah ﷻ says: “Some faces that day will be bright. Laughing, rejoicing at good news...” (Verse 28-29).

(b) **Relationship between Surah 'Abasa and the chapter before it (An-Nazi'at):** Allah ﷻ clarifies the role of the Messenger as a warner at the end of An-Nazi'at: “You are only a warner for those who fear it” (Verse 45) and at the beginning of Surah 'Abasa, He explains those for whom the warning is of benefit: “He frowned and turn away...” (Verse 1).





QIC 81: Surah At-Takwir

Number of its verses	Twenty-nine (29).
Meaning of its name	<i>Al-Kawr</i> in Arabic means “to wind round and gather,” and At-Takwir in this context means “The Overthrowing” of the sun making it to lose its light.
Reason for its name	It is the only chapter where the word At-Takwir is mentioned. This name indicates the general objective of the chapter and its subject matters.
Its names	It is popularly known as At-Takwir (The Overthrowing). It is also known as Surah Idha-sh-Shamsu Kuwwirat (When the sun is wound round).
Its general objective	Description of the events of the Day of Judgment, explaining the reality of revelation and divine message, and refuting the claims of the deniers.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the whole chapter or for some of its verses.



Its Virtues:

(a)	Ibn Abbas <small>رضي الله عنه</small> said: “Abu Bakr <small>رضي الله عنه</small> said: ‘O Messenger of Allah you have grown grey hair.’ He said: ‘Hud, Al-Waqi’ah, Al-Mursalat, Amma Yatasa’alun, and Idhah-sh-Shamsu Kuwwirat made me grown grey hair.’” (Authentic hadith reported by at-Tirmidhi).
(b)	It is the only chapter with a detail description of the events of the last hour. The Messenger of Allah said: “Whoever wishes to look at the Day of Resurrection as if he is seeing it with the eyes, then let him recite: “When the sun is wound round” and “When the heaven is cleft asunder” and “When the heaven is split asunder” (Authentic hadith reported by at-Tirmidhi).
(c)	It is among the chapters that the Prophet <small>ﷺ</small> would combine with another in one rak’ah in the prayers. In a lengthy hadith, Ibn Mas’ud <small>رضي الله عنه</small> said: “The Prophet <small>ﷺ</small> used to combine two similar chapters in his recitation, Surah Ad-Dukhan and At-Takwir, in a rak’ah” (Authentic hadith, reported by Abu Dawud).

Its Relationship:

- (a) **Relationship between the beginning of Surah At-Takwir and its end:** They contain a discussion on the signs of the Hour. Allah ﷻ opens the chapter by mentioning the signs of the Hour: “When the sun is wound round...” (Verse 1) and He concludes it with a statement that the Hour will occur according to His Will. He says: “And you will not, unless (it be) that Allah will, the Lord of Mankind” (Verse 29).
- (b) **Relationship between Surah At-Takwir and the chapter before it (Abasa):** Surah ‘Abasa ends with the events of the Day of Judgment and At-Takwir begins with the signs of the Day of Judgment.





QIC 82: Surah Al-Infitar

Number of its verses	Nineteen (19).
Meaning of its name	The word <i>Al-Fatr</i> in Arabic means “to cleave.” What it means in this context is cleaving of the heavens.
Reason for its name	It is the only chapter where the word Al-Infitar is mentioned. This name indicates the general objective of the chapter and its subject matters.
Its names	It is popularly known as Surah Al-Infitar (The Cleaving). Its other names include Surah Infatarat, Surah Al-Munfatirah, and Surah Idha-s-Samaa un Fatarat (When the sun is cleft asunder).
Its general objective	Description of the events of the Day of Judgment, and reminding people of Allah ﷻ’s favors.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the chapter as a whole or some of its verses.



Its Virtues:

(a)	It gives a detail description of the events of the Last Hour. The Messenger of Allah ﷺ said: “Whoever wishes to look at the Day of Resurrection, as if he is seeing it with the eyes, then let him recite: “When the sun is wound round” and “When the heaven is cleft asunder” and “When the heaven is split asunder” (Authentic hadith reported by at-Tirmidhi).
(b)	The Prophet ﷺ advised imams to recite it when leading people in prayers. He commanded Mu’adh ibn Jabal <small>رضي الله عنه</small> to lighten the prayers whenever he leads and he should recite Surah Al-‘Ala, Ad-Duhaa, and Al-Infitar (Authentic hadith, reported by An-Nisa).

Its Relationship:

- (a) **Relationship between the beginning of Surah Al-Infitar and its end:** A discussion of some human attributes. Allah ﷻ says at the opening of the chapter: “A person will know what he has sent forward and what he left behind” (Verse 5), and at the concluding part: “The Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be with Allah” (Verse 19).
- (b) **Relationship between Surah Al-Infitar and the chapter before it (At-Takwir):** Both chapters have the same subject matter which is a discussion on the signs and events of the Day of Judgment.





QIC 83: Surah Al-Mutaffifin

Number of its verses	Thirty-six (36).
Meaning of its name	The word <i>at-Tatfifin</i> Arabic means “to defraud by reducing in measures.” The word Al-Mutaffifin, in this context, refers to all those who defraud.
Reason for its name	It is the only chapter where the word Al-Mutaffifin was mentioned. This name also indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah Al-Mutaffifin, but it is also known as Surah at-Tatfif.
Its general objective	To explain the justice of Allah ﷻ in resurrecting people on the Day of Judgment, and stating their categories and final abodes.
Reason for its revelation	It is a Madani chapter. Ibn Abbas ؓ narrated that: “When the Prophet ﷺ came to Madinah, they were the worst people in their measures, so Allah ﷻ revealed: ‘Woe to those who give less in measures and weight’ (Verse 1), then after that they started giving good measure” (Authentic hadith, reported by Ibn Majah).



Its Virtue:

It is among the chapters that the Prophet ﷺ would combine with another one in a rak'ah. In a lengthy hadith, Ibn Mas'ud رضي الله عنه said: "The Prophet ﷺ used to combine two similar chapters in his recitation, Surah Al-Mutaffifin and 'Abasa, in a rak'ah" (Authentic hadith, reported by Abu Dawud).

Its Relationship:

(a) Relationship between the beginning of Surah Al-Mutaffifin and its end: Both contain exposition on the recompense of the disbelievers. Allah ﷻ says at the opening of the chapter: "Woe to those who give less in measures and weight" (Verse 1), and at the concluding part: "Are not the disbelievers paid (fully) for what they used to do" (Verse 36).

(b) Relationship between Al-Mutaffifin and the chapter before it (Al-Infitar): Al-Infitar briefly mentions the condition of the righteous and the sinners: "Verily, the righteous will be in delight. And the sinners will be in the blazing fire" (Verse 13-14), then Surah Al-Mutaffifin gives further details of their condition: "Nay! Truly, the record of the sinners is in sijjin..." (Verse 7).





QIC 84: Surah Al-Inshiqaq

Number of its verses	Twenty-five (25).
Meaning of its name	<i>Ash-Shaq</i> in Arabic means “a cleave” and the meaning of Al-Inshiqaq in this context is “The Cleaving” of the heavens.
Reason for its name	The chapter opens with the word Al-Inshiqaq. ³⁰ The name indicates the general objective and subject matters of the chapter.
Its names	It is popularly known as Surah Al-Inshiqaq, and it is also known as Surah Idha-s-Samaa un-Shaqqat (When the heaven is split asunder).
Its general objective	Exposition on the signs of the Day of Judgment, the division of people into two groups and reward of each group.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the whole chapter or some of its verses.

³⁰ Contrary to the mention of it in the middle of surah Ar-Rahman and Al-Haqqah



Its Virtue:

It particularly gives a detail description of the events of the Last Hour. The Messenger of Allah said: “Whoever wishes to look at the Day of Resurrection, as if he is seeing it with the eyes, then let him recite: ‘When the sun is wound round’ and ‘When the heaven is cleft asunder’ and ‘When the heaven is split asunder’ (Authentic hadith reported by at-Tirmidhi).

Its Relationship:

(a) **Relationship between the beginning of Surah Al-Inshiqaq and its end:** Exposition on both physical and metaphysical cleaving. Allah ﷻ mentions physical cleaving of the heaven at the opening of the chapter: “When the heaven is cleft asunder” (Verse 1), and He mentions a metaphysical cleaving at the concluding part: “Nay! Those who disbelieve belie” (Verse 22).

(b) **Relationship between Surah Al-Inshiqaq and the chapter before it (Al-Mutaffifin):** Since both the believers and disbelievers are mentioned at the end of Al-Mutaffifin, their final abode is mentioned at the beginning of Al-Inshiqaq.





QIC 85: Surah Al-Buruj

Number of its verses	Twenty-two (22).
Meaning of its name	Al-Buruj in Arabic is the plural of <i>Burj</i> which means “a tall mansion or stars.” What it means here is the mansions of the stars.
Reason for its name	This is because the chapter starts with the word Al-Buruj. ³¹ This name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah Al-Buruj and Surah Wa-s-Samaai dhat il-Buruj (By the heaven, holding the big stars).
Its general objective	To strengthen the believers and those propagating Islam.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation of the whole chapter or some of its verses.

³¹ Contrary to the mention of it in the middle of surah Al-Hijr and surah Al-Furqan.



Its Virtue:

The Prophet ﷺ specifically used to recite it in the daily prayers. Jabir ibn Samurah narrated that: “The Messenger of Allah used to recite “By the heaven and the bright star” and “By the heaven, holding the big stars” and similar chapters in Dhuhr and ‘Asr prayers” (Reported by Abu Dawud).

Its Relationship:

- (a) **Relationship between the beginning of Surah Al-Buruj and its end:** Both contain exposition on the kingdom of the unseen. The chapter starts by mentioning the heaven holding the big stars, and it concludes with the mentioning of the preserved tablet and both belong to the realm of the unseen.
- (b) **Relationship Between Surah Al-Buruj and the chapter before it (Al-Inshiqaq):** since Surah Al-Inshiqaq ends with the reward of the believers and the recompense of disbelievers, Surah Al-Buruj gives example of the injustice of the disbelievers to the believers and the end of each of them.





QIC 86: Surah At-Tariq

Number of its verses	Seventeen (17).
Meaning of its name	At-Tariq is the bright shining star which comes out at night
Reason for its name	It is the only chapter where the word At-Tariq occurs. This name also indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah At-Tariq, and it is also known as Surah Wa-s-Sama'i wat-Tariq (By the heaven, and the night-comer, i.e., the bright star).
Its general objective	Affirming the belief in resurrection, and drawing the attention of man to Allah's favor inherent in creation.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the whole chapter or some of its verses.



Its Virtue:

The Prophet ﷺ specifically used to recite it in the daily prayers. Jabir ibn Samurah narrated that: “The Messenger of Allah used to recite, “By the heaven and the bright star” and “By the heaven, holding the big stars” and similar chapters in Dhuhr and ‘Asr prayers” (Reported by Abu Dawud).

Its Relationship:

(a) **Relationship between Surah At-Tariq and the chapter before it (Al-Buruj):** Allah ﷻ describes the heaven with mansions of stars, it is relevant to mention after that, the Bright Star (At-Tariq), which occupies one of those mansions.





QIC 87: Surah A-A'la

Number of its verses	Nineteen (19).
Meaning of its name	Al-A'la is among the beautiful names of Allah ﷻ and it means that Allah ﷻ is “The Most-High.”
Reason for its name	This is because the chapter starts with the glorification of Allah with His name Al-A'la before the subject matter of the chapter.
Its names	It is popularly known as Surah Al-A'la, and it is also known as Surah Sabbih Isma Rabbik al-A'la (Glorify the Name of your Lord, the Most-High)
Its general objective	Allah ﷻ, the Exalted, purifies Himself from every defect and shortcoming, and magnifies Himself in the mind of His slaves.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the whole chapter or some of its verses.



Its Virtues:

(a)	Al-A'la is among the Glorifiers. A man came to the Prophet ﷺ and said: "Teach me to recite O Messenger of Allah." The Prophet ﷺ said: "Recite three among the Glorifiers (Chapters of Al-Musabbihat)" (Authentic hadith, reported by Abu Dawud).
(b)	It is recommended to recite it during the two Eids and Friday prayers. An-Nu'ma ibn Bashir narrated: "The Prophet ﷺ used to recite 'Glorify the Name of your Lord, the Most-High' and 'Has there come to you the narration of the overwhelming' during the two Eids and Friday prayers" (Reported by Muslim).
(c)	The Prophet ﷺ advised imams to recite it when leading people in prayers. He commanded Mu'adh ibn Jabal ﷺ to lighten the prayers whenever he leads and he should recite Surah Ash-Shams, Al-A'la, Al-A'laq, and Al-Layl. (Reported by Muslim)

Its Relationship:

(a) **Relationship between Surah Al-A'la and the chapter before it (At-Tariq):** Allah ﷻ swears by "The Bright Star" (At-Tariq) in the sky, it is thus relevant that Surah Al-A'la begins with glorification of Allah ﷻ for the splendor of His creation.





QIC 88: Surah Al-Ghashiyah

Number of its verses	Twenty-six (26).
Meaning of its name	Al-Ghashiyah means “The Overwhelming,” and it is among the names of the Day of Judgment. It is so-called because its severity will overwhelm the creations.
Reason for its name	It is the only chapter wherein the word Al-Ghashiyah occurs. This name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah Al-Ghashiyah. It is also known as Surah Hal ataaka hadithul Ghashiyah (Has there come to you the narration of the overwhelming).
Its general objective	To highlight the events of the Day of Judgment and to invite people to ponder over the creations of Allah ﷻ.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the whole chapter or some of its verses.



Its Virtue:

It is recommended to recite it during the two Eids and Friday prayers. An-Nu'ma ibn Bashir narrated: "The Prophet ﷺ used to recite "Glorify the Name of your Lord, the Most-High" and "Has there come to you the narration of the overwhelming" during the two Eids and Friday prayers" (Reported by Muslim).

Its Relationship:

(a) **Relationship between Surah Al-Ghashiyah and the chapter before it (Al-A'la):** Allah ﷻ concludes Surah Al-A'la by mentioning the hereafter: "And the hereafter is better and more lasting" (Verse 17) and He begins Surah Al-Ghashiyah with a name among the names and description of the hereafter: "Has there come to you the narration of the overwhelming" (Verse 1).





QIC 89: Surah Al-Fajr

Number of its verses	Thirty (30).
Meaning of its name	Al-Fajr in Arabic means “The Dawn.”
Reason for its name	It is the only chapter where Allah ﷻ swears by the dawn. This name indicates the general objective and subject matter of the chapter.
Its names	The chapter has no other name than Al-Fajr.
Its general objective	To explain the conditions of man, his attributes and end.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the whole chapter or for some of its verses.



Its Virtue:

There is no authentic narration on the virtue of the chapter other than that it is among the moderately long chapters.

Its Relationship:

(a) **Relationship between Surah Al-Fajr and the chapter before it (Al-Ghashiyah):** Al-Ghashiyah ends with an injunction to remind: “So remind them, you are only a one who reminds” (Verse 21), and at the beginning of Surah Al-Fajr, Allah ﷻ gives the Prophet an example of what happened to the past generation who were reminded but failed to hearken to the reminder: “Did you not see how your Lord dealt with ‘Ad...” (Verse 6).





QIC 90: Surah Al-Balad

Number of its verses	Twenty (20).
Meaning of its name	Al-Balad in Arabic means “The City.” In this context, it refers to the city of Makkah.
Reason for its name	Allah ﷻ swears by the city of Makkah at the beginning of the chapter. ³²
Its names	It is popularly known as Surah Al-Balad and it is also known as Surah La Uqsimu bi Haazal Balad (I swear by the City).
Its general objective	To explain how man was created and to remind him of the favors of Allah ﷻ on him.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the whole chapter or for some of its verses.

³² As for oath by the city of Haram in surah At-Tin, it occurs in the third verse, which is the saying of Allah ﷻ: “And by this city of security (Makkah).”



Its Virtue:

There is no authentic narration on the virtue of the chapter other than that it is among the moderately long chapters.

Its Relationship:

- (a) **Relationship between Surah Al-Balad and the chapter before it (Al-Fajr):** Both chapters have the same subject matter i.e. the creation of man, his conditions and a reminder to him of the numerousness of Allah's favors on him.





QIC 91: Surah Ash-Shams

Number of its verses	Fifteen (15).
Meaning of its name	Ash-Shams in Arabic means “The Sun,” and what is intended in this context is an oath by the time of its rising.
Reason for its name	It is the only chapter with an oath by the Sun. This name indicates the general objective of the chapter and its subject matters.
Its names	It is popularly known as Surah Ash-Shams (The Sun), and it is also known as Surah Wa sh-Shamsu wa Duhaaha (And by the Sun and its Brightness).
Its general objective	Calling to the purification of the soul and warning against its loss.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the whole chapter or for some of its verses.



Its Virtue:

The Prophet ﷺ advised imams to recite it when leading people in prayers. He commanded Mu'adh ibn Jabal ﷺ to lighten the prayers whenever he leads and he should recite Surah Ash-Shams, Al-A'la, Al-Alaq, and Al-Layl. (Reported by Muslim)

Its Relationship:

(a) **Relationship between Surah Ash-Shams and the chapter before it (Al-Balad):** Since the creation of man is mentioned in Al-Balad generally, it is relevant to swear by the human soul in Ash-Shams.





QIC 92: Surah Al-Layl

Number of its verses	Twenty-one (21).
Meaning of its name	Al-Layl in Arabic means “The Night.”
Reason for its name	It is the only chapter with an oath by The Night. This name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah Al-Layl (The Night), and it is also known as Surah Wa l-Layl idha yagsha (By the night as it envelops).
Its general objective	To explain the toils of man, his deeds, and his final abode in the hereafter.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation for the chapter as a whole or for some of its verses.



Its Virtue:

The Prophet ﷺ advised imams to recite it when leading people in prayers. He commanded Mu'adh ibn Jabal ﷺ to lighten the prayers whenever he leads and he should recite Surah Ash-Shams, Al-A'la, Al-Alaq, and Al-Layl. (Reported by Muslim)

Its Relationship:

(a) **Relationship between Surah Al-Layl and the chapter before it (Ash-Shams):** Both chapters have the same subject matter, hence, it is appropriate for them to follow each other just as the night follows the day.





QIC 93: Surah Ad-Duhaa

Number of its verses	Eleven (11).
Meaning of its name	Ad-Duhaa in Arabic means “The Forenoon.”
Reason for its name	It is the only chapter with an oath by The Forenoon. This name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah Ad-Duhaa (The Forenoon), and it is also known as Surah Wa d-Duuha (By the forenoon).
Its general objective	To explain Allah ﷻ’s special care for His Prophet, and to remind him of Allah ﷻ’s favors on him.
Reason for its revelation	It is a Makki chapter. Jundub ibn Sufyan ؓ narrated: “Once the Prophet ﷺ fell ill and did not offer the night prayers (<i>Tahujjud</i>) for a night or two. A woman (the wife of Abu Lahab) came to him and said, “O Muhammad! I think that your Satan has left you, I have not seen him with you for two or three nights.” On that Allah ﷻ revealed: “By the forenoon, and by the night when it darkens” (Reported by Bukhari and Muslim).



Its Virtue:

The Prophet ﷺ advised imams to recite it when leading people in prayers. He commanded Mu'adh ibn Jabal ﷺ to lighten the prayers whenever he leads and he should recite Surah Al-'Ala, Ad-Duhaa, and Al-Infitar (Authentic hadith, reported by An-Nasai).

Its Relationship:

(a) **Relationship between Surah Ad-Duhaa and the chapter before it (Al-Layl):** Allah ﷻ says in Al-Layl: “And truly, unto us (belong) the last (Hereafter) and the first (this world) (Verse 13), then He informs His Prophet in Surah Ad-Duhaa: “And indeed the hereafter is better for you than the present (life of this world)” (Verse 4).





QIC 94: Surah Ash-Sharh

Number of its verses	Eight (8).
Meaning of its name	The verb <i>sharaha</i> in Arabic means “to open and make wide.” What it means in this context is that Allah ﷻ opened the heart of His Prophet ﷺ with revelation, and gladdened his heart with it.
Reason for its name	It is the only chapter which mentions the opening of the Prophet’s heart. This name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah Ash-Sharh, Surah Alam Nashrah (Have we not opened) and Surah Al-Inshirah.
Its general objective	To highlight on the virtues of the Prophet ﷺ, and Allah ﷻ’s care for him.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the whole chapter or for some of its verses.



Its Virtue:

There is no authentic narration on the virtue of the chapter other than that it is among the short divided (*qisar al-mufassal*) chapters.

Its Relationship:

(a) **Relationship between Surah Ash-Sharh and the chapter before it (Ad-Duhaa):** Both chapters have the same subject matter i.e. the personality of the Prophet ﷺ.





QIC 95: Surah At-Tin

Number of its verses	Eight (8).
Meaning of its name	At-Tin means “The Fig.” Allah ﷻ swears by it and by the olive because of their nutritional value.
Reason for its name	It is the only chapter wherein the word At-Tin occurs and by which Allah swears, hence it was named after it.
Its names	It is popularly known as Surah At-Tin. It is also known as Surah Wa t-Tin wa z-Zaytun (By the Fig and the Olive).
Its general objective	To underscore the fact that the value of man is measured by his faith in his Lord, and that the believer has a virtue and sanctity.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the whole chapter or for some of its verses.



Its Virtue:

The Prophet ﷺ used to recite it in his prayers during his journey. It is authentically narrated that he recited Surah At-Tin in one of the rak'ahs of Isha' prayers in his journey.

Its Relationship:

(a) **Relationship between Surah At-Tin and the chapter before it (Ash-Sharh):** Allah ﷻ mentions his special grant to the Prophet ﷺ in Surah Ash-Sharh: "And we raised high your fame" (Verse 4), and Surah At-Tin, He mentions His general grant to the believers: "Except those who believe and do righteous deeds, for them is a reward without end" (Verse 6).





QIC 96: Surah Al-Alaq

Number of its verses	Nineteen (19).
Meaning of its name	Al-Alaq means “The Clot” which is one of the stages of development of fetus in the womb.
Reason for its name	To remind man of the origin of his creation (The Clot) in the first chapter to be revealed to the Messenger of Allah ﷺ.
Its names	It is popularly known as Surah Al-Alaq (The Clot), Surah Iqra’ Bismi Rabbika (Read! In the Name of your Lord), Surah Iqra’ (Read) and Surah Al-Qalam (The Pen).
Its general objective	To remind man of the favor of Allah ﷻ on him, and to clarify the end of those who deny revelation.
Reason for its revelation	It is a Makki chapter. The first five verses were revealed in the cave of Hira (Reported by Muslim).



Its Virtue:

The Prophet ﷺ advised imams to recite it when leading people in prayers. He commanded Mu'adh ibn Jabal ﷺ to lighten the prayers whenever he leads and he should recite Surah Ash-Shams, Al-A'la, Al-Alaq, and Al-Layl (Reported by Muslim).

Its Relationship:

(a) **Relationship between Surah Al-Alaq and the chapter before it (At-Tin):** Allah ﷻ mentions the creation of man at the beginning of Surah At-Tin: “Verily, We created man of the best stature” (Verse 4), and He continues the discussion on that subject in Surah Al-Alaq.





QIC 97: Surah Al-Qadr

Number of its verses	Five (5).
Meaning of its name	<i>Qadr</i> means “majesty,” “honor,” and “power.”
Reason for its name	The entire chapter talks about the Night of Majesty; hence it is named after it.
Its names	It is popularly known as Surah Al-Qadr but it is also known as Surah Inna Anzalna hu fi Laylati alqadr (Verily, We have sent it down in the night of decree)
Its general objective	To explain the virtues of the Glorious Qur'an, and the honor of the night in which it was revealed.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the whole chapter or for some of its verses.



Its Virtue:

There is no authentic narration on the virtue of the chapter other than that it is among the short-divided chapters.

Its Relationship:

(a) **Relationship between Surah Al-Qadr and the chapter before it (Al-Alaq):** Since Surah Al-Alaq mentions revelation of the Qur'an from the first heaven to the Prophet ﷺ in the cave of Hira, it is relevant to mention its revelation from the preserved plate to the first heaven in Surah Al-Qadr. Thus, the two chapters are concerned with the revelations of the Glorious Qur'an.





QIC 98: Surah Al-Bayyinah

Number of its verses	Eight (8).
Meaning of its name	<i>Bayyin</i> in Arabic means “a clear proof,” and Al-Bayyinah in this context refers to the Prophet ﷺ and his message.
Reason for its name	This name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah al-Bayyinah (The Clear Proof). Its other names include: Surah Inna al-Lathina Kafaru min Ahlil Kitabi (Those who Disbelieve from Among the People of the Scripture), Surah Al-Qayyimah, and Surah Ahlil Kitabi (The People of the Scripture).
Its general objective	To explain the condition of those who follow guidance contained in The Clear Proof and those who disbelieve in it and their final abodes.
Reason for its revelation	It is a Madani chapter. There is no authentic narration on the reason for revelation either for the whole chapter or for some of its verses.



Its Virtue:

The Prophet ﷺ was specifically commanded to recite it to one of the Companions. He said to Ubay ibn Ka'b ﷺ: "Allah ﷻ commanded me to recite to you "Those who disbelieve from among the people of the Scripture", he said: "Did He mention my name!" He said: "Yes", so he cried (Reported by Bukhari and Muslim).

Its Relationship:

(a) **Relationship between Surah Al-Bayyinah and the chapter before it (Al-Qadr):** since revelation of the Glorious Qur'an is the subject of Surah Al-Qadr, it is relevant to mention the one to whom it was revealed in Surah Al-Bayyinah so as to serve as a clear proof to the disbelievers.





QIC 99: Surah Az-Zalzalah

Number of its verses	Eight (8).
Meaning of its name	Zalzalah in Arabic means “earthquake.”
Reason for its name	It is the only chapter with a description of the earthquake. This name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah Az-Zalzalah, Surah Az-Zilzal, and Surah Iza zulzilat il-ard (When the earth is shaken)
Its general objective	To shake the heart and scare it regarding the Scale of Allah ﷻ which is very precise in weighing deeds.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for its revelation or revelation of some of its verses.



Its Virtues:

(a)	It combines success of this world and the hereafter. A man asked the Prophet ﷺ to teach him a chapter that is comprehensive, so the Prophet ﷺ taught him Surah Az-Zalzalah. When the Prophet ﷺ finished, the man said: “I swear by the One Who has sent you with the truth, I will not add anything to it” and he left. Then, the Prophet ﷺ said twice: “The man has received salvation” (the hadith is <i>hasan</i> , and reported by Abu Dawud).
(b)	It is among the similar chapters that the Prophet ﷺ would combine with another in prayers. Mu’adh ibn Abdullah al-Juhani narrated that a man from Juhaina informed him that he heard the Prophet ﷺ reciting “When the earth is shaken” in the dawn prayers in both rak’ah. “So, I don’t know whether the Messenger Allah ﷺ forgot or he recited that deliberately.” (the hadith is <i>hasan</i> , and reported by Abu Dawud)

Its Relationship:

- (a) **Relationship between Surah Az-Zalzalah and the chapter before it (Al-Bayyinah):** It is relevant for Az-Zalzalah to come after Al-Bayyinah in order to explain the deeds of those who believe in the Clear Proof and the deeds of those who do not.





QIC 100: Surah Al-'Adiyat

Number of its verses	Eleven (11).
Meaning of its name	Al-'Adiyat refers to horses racing in the battle for the sake of Allah ﷻ. ³³
Reason for its name	It is the only chapter wherein the word Al-'Adiyat occurs and by which swears. This name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah Al-'Adiyat. It is also known as Surah Wal 'Adiyati Dabha (By the racers, panting).
Its general objective	To remind man of his greedy disposition i.e., his avarice for wealth and worldly possession, and his refusal to do good.
Reason for its revelation	It is a Madani chapter. There is no authentic narration on the reason for revelation either for the whole chapter or for some of its verses.

³³ Meaning it is racing fast towards the enemy



Its Virtue:

There is no authentic narration on the virtue of the chapter other than that it is among the short-divided chapters.

Its Relationship:

(a) **Relationship between Surah Al-Adiyat and the chapter before it (Az-Zalzalah):** It was relevant for Al-Adiyat to come after Az-Zalzalah in a discussion about holding oneself to account. Allah ﷻ says in Surah Az-Zalzalah: “That Day mankind will proceed in scattered groups that they may be shown their deeds” (Verse 6), and He says in Surah Al-Adiyat: “Does he not know that when the contents of the graves are poured out. And that within the breast is obtained” (Verse 9-10).





QIC 101: Surah Al-Qari'ah

Number of its verses	Eleven (11).
Meaning of its name	Al-Qari'ah in Arabic means “The Striking Calamity.” It is among the names of the Day of Judgment, and it is so-called because it strikes the heart with its terror.
Reason for its name	It is the only chapter wherein Allah ﷻ swears by Al-Qari'ah. This name also indicates the general objective and subject matter of the chapter.
Its names	The chapter has no name other than Al-Qari'ah.
Its general objective	To scare the heart with the account of the terror of the Day of Judgment and to arouse its interest in accumulating righteous deeds.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the whole chapter or for some of its verses.



Its Virtue:

There is no authentic narration on the virtue of the chapter other than that it is among the short-divided chapters.

Its Relationship:

(a) **Relationship between Surah Al-Qari'ah and the chapter before it (Al-'Adiyat):** Surah Al-'Adiyat highlights the events of the Day of Judgment: "Does he not know that when the contents of the graves are poured out. And that within the breast is obtained" (Verse 9-10), it is thus relevant to mention some of the events of that day in Surah Al-Qari'ah.





QIC 102: Surah At-Takathur

Number of its verses	Eight (8).
Meaning of its name	Takathur means “mutual rivalry in increase of wealth and children.”
Reason for its name	This name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah At-Takathur. It is also known as Surah Al-Maqbarah.
Its general objective	Warning against being immersed in worldly enjoyment and forgetting the hereafter.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the whole chapter or for some of its verses.



Its Virtue:

There is no authentic narration on the virtue of the chapter other than that it is among the short-divided chapters.

Its Relationship:

(a) **Relationship between Surah At-Takathur and the chapter before it (Al-Qari'ah):** Both chapters have the same subject matter i.e., the Day of Judgment and preparation for it.





QIC 103: Surah Al-'Asr

Number of its verses	Three (3).
Meaning of its name	Al-'Asr refers to time at the end of the day when the sun begins to become reddish. It can also refer to time generally.
Reason for its name	It is the only chapter where Allah ﷻ swears by time. This name indicates the general objective and subject matter of the chapter.
Its names	The chapter has no other name than Surah Al-'Asr.
Its general objective	To underscore the value of time to a Muslim in earning righteous deeds.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the whole chapter or for some of its verses.



Its Virtue:

There is no authentic narration on the virtue of the chapter other than that it is among the short-divided chapters.

Its Relationship:

(a) **Relationship between Surah Al-‘Asr and the chapter before it (At-Takathur):** Allah ﷻ alludes to the danger of wasting time in Surah At-Takathur, it is thus relevant for Surah Al-‘Asr to follow it to draw attention to the value of time and the loss of whoever does not use it for the worship of Allah ﷻ.





QIC 104: Surah Al-Humazah

Number of its verses	Nine (9).
Meaning of its name	<i>Al-Hammaaz</i> refers to one who mocks people by words, while <i>Al-Lammaaz</i> refers to one who mocks people by his actions.
Reason for its name	This name indicates the general objective of the chapter and its subject matter.
Its names	It is popularly known as Surah Al-Humazah. It is also known as Surah Al-Hutamah.
Its general objective	To warn against bad characters.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the whole chapter or for some of its verses.



Its Virtue:

There is no authentic narration on the virtue of the chapter other than that it is among the short-divided chapters.

Its Relationship:

(a) **Relationship between Surah Al-Humazah and the chapter before it (Al-‘Asr):** Since Allah ﷻ mentions the loss of those who do not recommend each other to truth and patience in Surah Al-‘Asr, He gave example of such people in Surah Al-Humazah.





QIC 105: Surah A-Fil

Number of its verses	Five (5).
Meaning of its name	Al-Fil means “The Elephant.”
Reason for its name	This is because elephant was the strongest means used to attempt a destruction of the Ka’bah at that time, hence it is named after it.
Its names	It is popularly known as Surah Al-Fil, and it is also known as Surah Alam Tara Kayfa (Have you not seen how).
Its general objective	To show Allah’s ability to protect the Sacred House.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation neither for the whole chapter nor for some of its verses. ³⁴

³⁴ NB: The claim of Imam al-Wahidi and others that the chapter was revealed concerning the story of the people of the Elephant is not correct. How can that be when the incident took place before the birth of the Prophet?!



Its Virtue:

It is among the combined similar chapters which the Companions learnt in the prayers. Al-Ma'ruz ibn Suwaid رضي الله عنه narrated: "We went out with Umar رضي الله عنه in one of his pilgrimages, so he led us in the dawn prayers and recited "Alam tara kayfa fa'ala Rabbuka bi as'hab il-fil" (Have you not seen how your Lord dealt with the owners of the elephant?) and "Li ilafi Quraysh" (For the accustomed security of the Quraysh)" (Authentic narration in the book Tahdhir Al-Masajid by Albani).

Its Relationship:

(a) **Relationship between Surah Al-Fil and the chapter before it (Al-Humazah):** Allah سبحانه mentions categories of losers in Al-Humazah, He then follows it by mentioning another category in Surah Al-Fil.





QIC 106: Surah Quraysh

Number of its verses	Four (4).
Meaning of its name	<i>Qarshu</i> means “earnings and acquisition.” This is where the tribe of Quraysh derived their name from.
Reason for its name	It is because the entire chapter talks about the Quraysh, hence it derives its name from them.
Its names	It is popularly known as Surah Quraysh, and it is also known as Surah li Ilafi Quraysh (For the accustomed security of the Quraysh).
Its general objective	To highlight the favor of security and provision conferred upon the Quraysh and everyone who lived around the sacred house.
Reason for its revelation	It is a Makki chapter. No reason was transmitted for the revelation of the chapter as a whole. However, some of its verses have authentic reason for revelation.



Its Virtue:

It is among the combined similar chapters which the Companions learnt in the prayers. Al-Ma'ruz ibn Suwaid رضي الله عنه narrated: "We went out with Umar رضي الله عنه in one of his pilgrimages, so he led us in the dawn prayers and recited "Alam tara kayfa fa'ala Rabbuka bi as'hab il-feel" (Have you not seen how your Lord dealt with the owners of the elephant?) and "Li eelafi Quraysh" (For the accustomed security of the Quraysh)" (Authentic narration in the book Tahdheer Al-Masajid by Albani).

Its Relationship:

- (a) **Relationship between Surah Quraysh and the chapter before it (Al-Fil):** Both chapters have the same subject matter i.e., the favor of provision and security.





QIC 107: Surah Al-Ma'un

Number of its verses	Seven (7).
Meaning of its name	Ma'un is a comprehensive name for every useful item in the house like pot, axe, and the likes.
Reason for its name	It is the only chapter where the word Al-Ma'un occurs. This name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah Al-Ma'un, and it is also known as Surah Araayta l-Lathi Yukaththibu bi d-Din (Have you seen him who denies the recompense), Surah Ad-Din (Recompense) and Surah Yatim (Orphan)
Its general objective	Warning against bad characters.
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation neither for the whole chapter nor for some of its verses.



Its Virtue:

There is no authentic narration on the virtue of the chapter other than that it is among the short-divided chapters.

Its Relationship:

(a) **Relationship between Surah Al-Ma'un and the chapter before it (Quraysh):** Surah Al-Ma'un focuses on the greed of the polytheist and their character as opposed to the benevolence of Allah ﷻ in Surah Quraysh.





QIC 108: Surah Al-Kawthar

Number of its verses	Three (3).
Meaning of its name	Al-Kawthar literally refers to “plenty good” but what it means in this context is a river in paradise which Allah ﷻ promised His Prophet ﷺ as an honor to him.
Reason for its name	It is the only chapter where the word Al-Kawthar is mentioned. This name indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah Al-Kawthar. It is also known as Surah Inna a'taynaka al-Kawthar (Verily, We have given you Al-Kawthar), and Surah An-Nahar (Sacrifice)
Its general objective	To underscore the excellence of the Prophet ﷺ, Allah's love for him, and his honor in this world and the hereafter.
Reason for its revelation	It is a Madani chapter. Anas ﷺ said: “One day, while the Messenger of Allah was in our midst, suddenly, he dozed off; then he raised his head smiling. So, we asked: ‘Why are you laughing?’ He said:



**Reason for
its revelation**

A chapter was revealed to me a while ago' and he recited: 'Verily, We have given you Al-Kawthar. Therefore, turn in prayers to your Lord and sacrifice. For he who makes you angry will be cut off (from every good thing)'" (Reported by Muslim).

Its Virtue:

There is no authentic narration on the virtue of the chapter other than that it is among the short-divided chapters.

Its Relationship:

(a) **Relationship between Surah Al-Kawthar and the chapter before it (Al-Ma'un):** Surah Al-Ma'un ends with the word "refusal." Allah ﷻ says: "And they refuse Al-Ma'un (small kindness)" (Verse 7), while Surah Al-Kawthar began with the word conveying the opposite meaning of "refusal." Allah ﷻ says: "Verily, We have given you Al-Kawthar" (Verse 1).





QIC 109: Surah Al-Kafirun

Number of its verses	Six (6).
Meaning of its name	<i>Kufr</i> means “disbelief,” and Al-Kafirun are the disbelievers, such as leaders of the Quraysh and their likes.
Reason for its name	It is because the subject matter of the chapter is the disbelievers. It is the only chapter with a direct call to them.
Its names	It is popularly known as Surah Al-Kafirun. Its other names include: Surah Al-Ibadah, Surah Ad-Deen, and in conjunction with Surah Al-Ikhlâs, they are known as al-Muqashqishatain. ³⁵
Its general objective	To inspire the feeling of pride in the religion of Islam, allegiance to Allah ﷻ and denouncing disbelief and its people..
Reason for its revelation	It is a Makki chapter. There is no authentic narration on the reason for revelation either for the whole chapter or for some of its verses ³⁶ .

³⁵ Meaning two chapters that denounce polytheism and hypocrisy.

³⁶ NB: Though popular in books of exegesis, it is not authentic that the chapter was revealed when the Quraysh said: “O Muhammad come and follow our religion



Its Virtues:

(a)	It is equivalent to one-fourth of the Qur'an. The Prophet ﷺ said: "Say: "O disbelievers!" is equivalent to one-fourth of the Qur'an" (the hadith is <i>hasan</i> , reported by At-Tirmidhi).
(b)	It is recommended to recite it in the supererogatory prayers of the dawn. The Prophet ﷺ used to recite Surah Al-Kafirun and Al-Ikhlās in the two rak'ah of Fajr (Reported by Muslim).

Its Relationship:

- (a) **Relationship between Surah Al-Kafirun and the chapter before it (Al-Kawthar):** In Surah Al-Kawthar the Prophet ﷺ is given the glad tiding of a gift which strengthened his determination to face the disbelievers and reinforced the feeling of pride in Islam as explained in Surah Al-Kafirun.

and we shall follow your religion too. Worship our gods for a year and we shall worship your God for a year."





QIC 110: Surah An-Nasr

Number of its verses	Three (3).
Meaning of its name	An-Nasr means “success and victory.” However, what it means in this context is glad tiding to the Prophet ﷺ of the conquest of Makkah.
Reason for its name	It is because the subject matter of the entire chapter is the conquest of Makkah which Allah ﷻ called victory.
Its names	It is popularly known as Surah An-Nasr (The Victory). Its other names include: Surah Al-Fath (The Conquest), Surah Idha jaa’a nasrullahi wal fat’h (When the help of Allah ﷻ comes and the conquest), and Surah At-Tawdi’ (The Farewell).
Its general objective	To give glad tiding to the Prophet ﷺ about the spread of Islam.
Reason for its revelation	It is a Madani chapter. There is no authentic narration on the reason for revelation either for the whole chapter or for some of its verses.



Its Virtue:

There is no authentic narration on the virtue of the chapter other than that it is among the short-divided chapters.

Its Relationship:

(a) **Relationship between Surah An-Nasr and the chapter before it (Al-Kafirun):** Since Surah Al-Kafirun alludes to people's refusal to accept Islam from the Prophet ﷺ, it is suitable that Surah An-Nasr follows with a glad tiding of people's eventual acceptance of the religion of Allah ﷻ in crowds.





QIC 111: Surah Al-Masad

Number of its verses	Five (5).
Meaning of its name	Al-Masad means “The Palm Fiber.”
Reason for its name	It is because the wife of Abu Lahab will be given a punishment connected to palm fiber in Hellfire. ³⁷
Its names	It is popularly known as Surah Al-Masad (The Palm Fiber). Its other names are: Surah Tabbat (Perish), and Surah Naran dhata lahab (Blazing flames)
Its general objective	To establish the end of leaders of evils and the deniers of the call of the Prophet ﷺ.
Reason for its revelation	It is a Makki chapter. When the Prophet ﷺ stood on the Mount of Safa calling on his close relations and warning them of the punishment of Allah ﷻ, his uncle, Abu Lahab said to him:

³⁷ She is nicknamed *Ummu Jamil*. She had an expensive necklace, and she used to say: “By Al-Lat and Al-Uzza, I will spend it in the course of enmity to Muhammad.” So, Allah ﷻ will punish her with a rope of palm fiber in hellfire.



Surah Al-Masad

Reason for its revelation

“May you be perished for the rest of the day, have you gathered us for this?” So, Allah ﷻ revealed: “Perish the two hands of Abu Lahab, and perish he!” (Reported by Bukhari and Muslim).

Its Virtue:

There is no authentic hadith or specific narration on the virtue of the chapter other than that it is among the short-divided chapters.

Its Relationship:

(a) **Relationship between Surah Al-Masad and the chapter before it (An-Nasr):** Surah Al-Masad exempts two evil individuals from the glad tidings contained in Surah An-Nasr.





QIC 112: Surah Al-Ikhlâs

Number of its verses	Four (4).
Meaning of its name	Al-Ikhlâs in Arabic means “The Sincerity” but what it means in this context is the statement of Tawhid.
Reason for its name	The word Al-Ikhlâs is not mentioned in the chapter. However, the chapter is named after its subject matter which is sincerity of worship to Allah ﷻ.
Its names	It is popularly known as Surah Al-Ikhlâs. It is also known as Surah At-Tawhid and Surah Al-Muqashqisha. ³⁸ In conjunction with Surah Al-Falaq and Surah An-Nas, they are referred to as Mu’awidhat (incantations for protection).
Its general objective	Sincerity of worship to Allah ﷻ, glorifying the Creator, and dissociating Him from any defect.
Reason for its revelation	It is a Makki chapter. The Polytheist said to the Prophet ﷺ: “Tell us the genealogy of your Lord.” So, Allah ﷻ revealed: “Say He is Allah ﷻ, the One” (Authentic hadith, reported by At-Tirmidhi).

³⁸ Meaning renouncement from polytheism and hypocrisy.



Its Virtues:

(a)	It is equivalent to one thirds of the Qur'an. The Prophet ﷺ said: "Is any of you incapable of reciting a third of the Qur'an in a night?" They said: "How can one recite a third of the Qur'an?" He said: "Say He is Allah, the One' is equivalent to a third of the Qur'an" (Reported by Bukhari and Muslim).
(b)	It is among the strongest incantations for protection. Aisha ؓ narrated that whenever the Prophet ﷺ lie on his bed every night, he would gather his palms and spit in them and then recite Surah Al-Ikhlās, Al-Falaq, and An-Nas, and then rub his palms on his body starting from his head and face, and other parts of his body three times. (Reported by Bukhari).

Its Relationship:

(a) **Relationship between Surah Al-Ikhlās and the chapter before it (Al-Masad):** In Surah Al-Masad, Allah ﷻ gives two examples of those who associate partners with Allah ﷻ, it is thus relevant for Surah Al-Ikhlās to come after it to negate associating partners with Allah ﷻ.









QIC 113: Surah Al-Falaq


Number of its verses	Five (5).
Meaning of its name	Al-Falaq means “The Daybreak.”
Reason for its name	This is because daybreak symbolizes glad tiding and hope in the ease of Allah ﷻ after the darkness of trials.
Its names	It is popularly known as Al-Falaq. It is also known as Surah Al-Muqashqisha, and along with Surah An-Nas, they are known as Mu’awidhat (incantations for protection).
Its general objective	To seek refuge with Allah ﷻ from evil people and their evil deeds.
Reason for its revelation	It is a Madani chapter. Zaid ibn Arqam narrated that “A Jewish man performed magic on the Prophet ﷺ and he became sick, so angel Jibril came to him with the two chapters of seeking refuge...” (Authentic hadith, reported by Ibn Humaid in al-Muntakhab).



Its Virtues:

(a)	It is a cure. Aisha  narrated that whenever the Prophet  was sick, he would recite the al-Mu'awidhat on himself and spit on his hands and rub them on his body but when his sickness became severe, I used to recite them on him and use his hands to rub his body because of their (his hands) blessing (Reported by Bukhari).
(b)	It is among the strongest incantations for protection. Aisha  narrated that whenever the Prophet  lie on his bed every night, he would gather his palms and spit in them and then recite Surah Al-Ikhlās, Al-Falaq, and An-Nas, and then rub his palms on his body starting from his head and face, and other parts of his body three times. (Reported by Bukhari).

Its Relationship:

- (a) **Relationship between Surah Al-Falaq and the chapter before it (Al-Ikhlās):** Surah Al-Ikhlās is an important prelude to both Surah Al-Falaq and An-Nas for seeking refuge with Allah  from all evils and calamities.





QIC 114: Surah An-Nas

Number of its verses	Six (6).
Meaning of its name	An-Nas means “The Mankind” but, in this context, it refers to both mankind and the jinn.
Reason for its name	It is named An-Nas because of the repetition of the word in the chapter. The name also indicates the general objective and subject matter of the chapter.
Its names	It is popularly known as Surah An-Nas (Mankind) but its other names include Al-Muqashqisha, and along with Surah Al-Falaq both are referred to as Mu’awidhat (incantations for seeking protection).
Its general objective	To seek refuge with Allah ﷻ from the evil whispering of both mankind and Jinn and their evil plot.
Reason for its revelation	It is a Madani chapter. Zaid ibn Arqam narrated that: “A Jewish man preformed magic on the Prophet ﷺ and he became sick, so angel Jibril came to him with the two chapters of seeking refuge...” (Authentic Hadith, reported by Ibn Humaid in al-Muntakhab).



Its Virtues:

(a)	It is a cure. Aisha ﷺ narrated that whenever the Prophet ﷺ was sick, he would recite the al-Mu'awidhat on himself and spit (on his hands and rub them on his body) but when his sickness became severe, I used to recite them on him and use his hands to rub his body because of their (his hands) blessing (Reported by Bukhari).
(b)	It is among the strongest incantations for protection. Aisha ﷺ narrated that whenever the Prophet ﷺ lie on his bed every night, he would gather his palms and spit in them and then recite Surah Al-Ikhlās, Al-Falaq, and An-Nas, and then rub his palms on his body starting from his head and face, and other parts of his body three times. (Reported by Bukhari).

Its Relationship:

- (a) **Relationship between Surah An-Nas and the chapter before it (Al-Falaq):** Both chapters have the same subject matter which is providing a means of seeking refuge with Allah ﷻ from all evils and calamities.



Conclusion



Praise be to Allah ﷻ and all gratitude to Him for the completion of this work in service to His Book. The objective is to make it an introductory text for every chapter of the Glorious Qur'an, which would be memorized as each chapter is memorized. That way, the student will combine memorization with meditation, understanding and reflection.

Here is a brief information about the Qur'an which is a consequence of this work:

- **Revelation of the chapters:**
 - Number of Makki chapters: Eighty-three (83).
 - Number of Madani chapters: Thirty-one (31).
- **Names of Chapters:**
 - Chapters whose names are not mentioned in their verses are three (3): Al-Fātiḥah, Al-'Anbiyā', and Al-'Iklās.
 - Chapters that have just one name are twenty-nine chapters (29): Al-'An'ām, Yūnus, Hūd, Yūsuf, Ar-Ra'd, 'Ibrāhīm, Al-Ḥijr, Al-Kahf, Al-Ḥajj, An-Nūr, Al-Furqān, Al-'Ankabūt, Ar-Rūm, Luqmān, Al-'Aḥzāb, Sabā, Al-Fath, Ad-Dāriyāt, At-Tūr, An-Najm, Al-Wāqi'ah, Al-Ḥadīd, Al-Jumu'ah, At-Taghābun, Al-Muzzamil, Al-Muddathir, Al-Fajr, Al-Qāri'ah, and Al-'Aṣr.
 - Chapters that have more names than others are six (6): Al-Fātiḥah, 'Āli 'Imrān, At-Tawbah, Yā' Sīn, Al-Bayyinah, and Al-'Iklās.



Conclusion

- Chapters whose names are derived from the letters at their beginning are four (4): Ṭā' Hā', Yā' Sīn, Šād, and Qāf.
- Chapters whose names are derived from the Names and Attributes of Allah ﷻ are six (6): An-Nūr, Fāṭir, Ghafir, Ar-Raḥmān, Al-Mulk, and Al-'A'lā.
- Chapters whose names are derived from the names and attributes of the Glorious Qur'an are four (4): An-Nūr, Al-Furqān, Fuṣṣilat, and An-Nabā (based on the view that it refers to the Qur'an).
- Chapters whose names are derived from things and events that are specific to the Prophet ﷺ and his household are twelve (12): Al-'Isrā', Muḥammad, Al-Ḥujurāt, Aṭ-Ṭalāq, At-Taḥrīm, Al-Muzzamil, Al-Muddathir, 'Abasa, Al-Bayyinah, Aḍ-Ḍuḥā, Ash-Sharḥ, and Al-Kawthar.
- Chapters whose names are derived from attributes and actions of the angels are four (4): Aṣ-Ṣāffāt, Al-Ma'ārij, Al-Mursalāt, and An-Nāzi'āt.
- Chapters whose names are derived from names of animals and insects are seven (7): Al-Baqarah, Al-'An'ām, An-Naḥl, An-Naml, Al-'Ankabūt, Al-'Ādiyāt, and Al-Fīl.
- Chapters named after individuals are eleven (11): 'Āli 'Imrān, Yūnus, Hūd, Yūsuf, 'Ibrāhīm, Maryam, Luqmān, Sabā, Muḥammad, Nūḥ, and Qūraysh.
- Chapters named after human qualities are ten (10): An-Nisā', Al-'Anbiyā', Al-Mu'minūn, Ash-Shu'arā', Al-Mujādilah, Al-Munāfiqūn, Al-'Insān, Al-Muṭaffifīn, Al-Kāfirūn, and An-Nās.
- Chapters named after times and periods are six (6): Al-Fajr, Ash-Shams, Al-Layl, Aḍ-Ḍuḥā, Al-'Aṣr, and Al-Falaq.
- Chapters whose names are derived from the names of the Day of Judgment and its signs and terror are fifteen (15): Az-Zumar, Ad-Dukhān, Al-Jāthiyah, Al-Ḥashr, Al-Wāqī'ah, At-Taghābun, Al-Hāqqāh, Al-Ḳiyamah, An-Nabā, At-Takwīr, Al-'Infiṭār, Al-'Inshiqāq, Al-Ghāshiyah, Az-Zalzalah, and Al-Ḳāri'ah.



- Chapters whose names are derived from cosmic phenomenon and attributes are nine (9): Ar-Ra‘d, An-Najm, Al-Ķamar, Al-Ma‘ārij, At-Takwīr, Al-‘Infiṭār, Al-‘Inshiqāq, Al-Burūj, and Aṭ-Ṭāriq.
- Chapters named after places and towns are five (5): Al-Ḥijr, Al-Kahf, Al-‘Aḥqāf, Aṭ-Ṭūr, and Al-Balad.
- Chapters named after incidents of war are five (5): Al-‘Anfāl, Al-‘Aḥzāb, Al-Fath, Al-Ḥashr, and An-Naṣr.
- Chapters named after natural minerals are two (2): Az-Zukhruf, and Al-Ḥadīd.
- Chapters named after pillars of Islam: Al-Ḥajj only.

● **Reason for revelation of chapters:**

- Ten (10) chapters have no specific reason for revelation: An-Naml, Nūḥ, Al-‘Inshiqāq, Al-Burūj, Al-Balad, Ash-Shams, Ash-Sharḥ, Al-Bayyinah, Al-Ķāri‘ah, and Al-‘Aṣr.
- Number of chapters with no authentic narration on their reason for revelation are forty-six (46): Yūnus, ‘Ibrāhīm, Al-Ḥijr, Ṭā’ Hā’, Ash-Shu‘ara, Ar-Rūm, Luqṃān, Sabā, Fāṭir, Aṣ-Ṣāffāt, Ghafir, Muḥammad, Qāf, Ad-Dāriyāt, Aṭ-Ṭūr, An-Najm, Ar-Raḥmān, Al-Ḥadīd, Aṭ-Ṭalāq, Al-Mulk, Al-Ķalam, Al-Ḥāqqaḥ, Al-Ma‘ārij, Al-‘Insān, An-Nabā, At-Takwīr, Al-‘Infiṭār, Aṭ-Ṭāriq, Al-‘Alā, Al-Ghāsiyah, Al-Fajr, Al-Layl, At-Tīn, Al-Ķadr, Az-Zalzalah, Al-‘Ādiyāt, At-Takāthur, Al-Humazah, Al-Fīl, Ķuraysh, Al-Ma‘ūn, Al-Kāfirūn, An-Naṣr, Al-‘Ikhlās, Al-Falaq, and An-Nās.
- As for the remaining fifty-nine (59) chapters, their reasons for revelation are confirmed either as a whole or for some of their verses.



Conclusion

● Virtues of the chapter:

- Number of chapters without authentic narration on their virtues are thirty-three (3): An-Nahl, Al-Furqān, Ash-Shu‘arā’, An-Naml, Al-Qāṣaṣ, Al-‘Ankabūt, Ar-Rūm, Luq̣mān, Al-‘Aḥzāb, Sabā, Fāṭir, Ṣād, Muḥammad, Al-Ḥujurāt, Al-Mujādilah, Al-Mumtaḥanah, at-Ṭalāq, At-Taḥrīm, Nūḥ, Al-Jinn, Al-Fajr, Al-Balad, Ash-Sharḥ, Al-Qadr, Al-‘Ādiyāt, Al-Qāri‘ah, At-Takāthur, Al-‘Aṣr, Al-Humazah, Al-Ma‘ūn, Al-Kawthar, An-Naṣr, and Al-Masad.
- As for the remaining eighty (80) chapters, reports on their virtues are confirmed.

Recommendations

For optimal benefit, every student of knowledge memorizing the Qur’an is advised to combine memorization with contemplation, knowledge with action, by following the following approach:

- 1- Memorize the QIC of every chapter.
- 2- Proceed to memorizing the chapters of the Qur’an by dividing the verses according to their subject matter. *Mushaf at-Tafsir al-Maudu‘i or at-Tafsil al-Maudu‘i* published by Dar Hira publishers in the Kingdom of Bahrain and Dar al-Fajr al-Islami in Damascus and Beirut will be useful in this regard. The nature of this mushaf is that the bottom of the pages has several colors according to the subject matter of the verses, and there are many similar publications which are all beneficial in this regard.
- 3- Expand your knowledge of Qur’an chapters by reading one of the following books:
 - *Bitâqat at-Ta’rif bi suwar al-Qur’an ash-Sharif* by Dr. Muhammad bin Abdulaziz bin Umar Nasif.³⁹

³⁹ Published by society for memorization of Quran in Jeddah, first edition,



Al-Bitâqât: Chapters of the Noble Qur'an Explored in 114 Cards

- *Mafatih Suwar al-Qur'an al-Karim* (Bitaqat fi Ta'rif Suwar al-Qur'an al-Karim), by Ustaz Salah Ahmad al-Qabandi.⁴⁰
 - *Muhtawayat Suwar al-Qur'an al-Karim*, by Sheikh Ahmad at-Tawil.⁴¹
 - *Ma'alim As-Sowar* by Fayez Al-Sarih 42, published by Ahlula'thar, Second Edition, 1439H/2017.
- 4- Read some summarized Qur'an exegesis, foremost among them include:
- *At-Tafsir Al-Mukhtasar* (published by Exegesis center for Qur'anic studies, Riyadh).
 - *Zubdat at-Tafsir bi Hamish Mushaf Al-Madinah Al-Munawarah*, by Dr. Muhammad Sulaiman Abdullah Al-Ashqar.⁴²
- 5- Gradually upgrade to a more comprehensive exegesis, foremost among them include:
- *Taisir al-Karim ar-Rahman fi Tafsir Kalam al-Mannan* (Tafsir as-Si'di), by Sheikh Abdulrahman As-Si'di.
 - *Aysar at-Tafasir*, by Sheikh Abubakar al-Jaza'iri.
- 6- Finally, the student is encouraged to read the more advanced exegesis, and foremost among them is Tafsir ibn Kathir and its summaries, and the most important ones are:
- *Umdat at-Tafsir 'an al-Hafiz Ibn Kathir*, by Sheikh Ahmad Shakir.
 - *Taisir al-'Aliy al-Qadir fi ikhtisar Ibn Kathir*, Sheikh Muhammad Nasib ar-Rifaa'i.
 - *Al-Yasiru fi Ikhtisar Ibn Kathir*, supervised by Sheikh Salih bin Humaid.

1440H/2019

⁴⁰ Published by ministry of endowment and Islamic affairs in Kuwait, first edition, 1437 H/2017

⁴¹ Published by Dar al-Watan, Riyadh, first edition, 1434 H/2013

⁴² Published by Dar an-Nafais in Jordan, fifth edition, 1427 H/2006. (the book is a summary of Fathul Qadir of Ash-Shawkani).



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 - i- *Mushaf al-Madinah al-Munawarah*, (King Fahad Complex for the Printing of the Holy Qur'an, al-Madinah al-Munawarah).
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 - iii- *Al-Bayan fi 'Addi aai al-Qur'an*, by Uthman bin Sa'eed Abu Amr ad-Dani (Died 444 H), reviewed by Ghanim Qaduri al-Hamd, (Center for Manuscripts and Historical Relics-Kuwait, first edition, 1414 H/1994).
 - iv- *Husni al-Madad fi Ma'rifat fan al-Adad*, by Burhanu ad-Deen Ibrahim bin Umar al-Ja'bari (Died 732 H), reviewed by Dr. Bashir bin Hasan al-Humairi, (Al-Madinah Al-Munawarah: King Fahad Complex for the Printing of the Holy Qur'an, 1431 H).
- 2- References for meaning of the names of chapters:
 - i- *Tafsir al-Qur'an al-Adhim*, by Abu al-Fida Ismail Ibn Kathir (Died 774 H), (Daar al-Ma'rifah, Beirut, second edition, 1407 H/1987).
 - ii- *Tadhib al-Lughah*, by Muhammad bin al-Azhari al-Harawi (Died 370 H), reviewed by Muhammad Iwad Mur'ib, (Dar Ihya at-Turath al-Arabi-Beirut, first edition, 2001).
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- iv- *Zubdat at-Tafsir bi Hamish Mushaf al-Madinah al-Munawarah*, by Muhammad Sulaiman Abdullah al-Ashqar (Died 2006) (Jordan: Dar an-Nafais publishers, fifth edition, 1427 H).
 - v- *Al-Qamus al-Muhit*, by Majdu-Din Muhammad bin Ya'qub al-Fairuz Abadi (Died 817 H), (Dar al-Arqam bin Abi al-Arqam, Dar al-Qalam).
 - vi- *Lisan al-Arab*, by Ibn Mandhur (Died 711 H), reviewed by Yasir Abu Shadi, Majdi as-Sayid, (Al-Maktabat at-Taufiqiyyah, Egypt).
 - vii- *Mukhtar as-Sibah*, by Zain ad-Din Abu Abdillah Muhammad bin Abubakar bin Abdulqadir al-Hanafi ar-Razi (Died 666 H), reviewed by Yusuf Sheikh Muhammad, (Al-Maktabat al-Asriyyah- ad-Dar an-Namudhajiyyah, Beirut- saida, fifth edition, 1420 H/1999).
 - viii- *Mu'jam al-Lughah al-Arabiyyah al-Mu'asirah*, by Dr. Ahmad Mukhtar Abdulhamid Umar (Died 1424 H), assisted by work group: A'lam al-Kutub, (first edition, 1429 H/2008)
 - ix- *Al-Mu'jam al-Wasit*, Council for Arabic Language, Egypt, (Dar Ad-Da'wah).
 - x- *Mu'jam Maqayis al-Lughah*, by Ahmad bin Faris bin Zakariya (Died 395 H), reviewed by Anas ash-Shami, (Dar al-hadith, Egypt, 1429 H/2008).
- 3- Reference for reason for name of the chapter:
- i- *Al-Burhan fi Ulum al-Qur'an*, by Badru din Muhammad bin Abdullah az-Zurkashi (Died 794H), (Dar A'lam al-Kutub, Riyadh, 1424 H/2003).
 - ii- *Basair Dhawi at-Tamyiz fi Lataif al-Kitab al-A'ziz*, by Muhammad bin Ya'qub al-Fairuz Abadi Majdu din (Died 817 H), reviewed by Muhammad Ali an-Najjar, Higher Council for Islamic Affairs, Egypt, third edition, 1416 H.
 - iii- *Al-Itqan fi Ulum al-Qur'an*, by Jalal ad-Din Abdulrahman



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 - i- *Basair Dhawi at-Tamyiz fi Lataif al-Kitab al-Aziz*, by Muhammad bin Ya'qub al-Fairuz Abadi Majdu din (Died 817 H), reviewed by Muhammad Ali an-Najjar, Higher Council for Islamic Affairs, Egypt, third edition, 1416 H.
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 - iii- *Az-Ziyadah wal Ihsan fi Ulum al-Qur'an*, by Muhammad bin Ahmad bin Uqailah al-Makki (Died 1150 H), (Exegesis Center for Qur'anic Studies, second edition, 1436 H/2015)
- 5- References for general objective of the chapter:
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